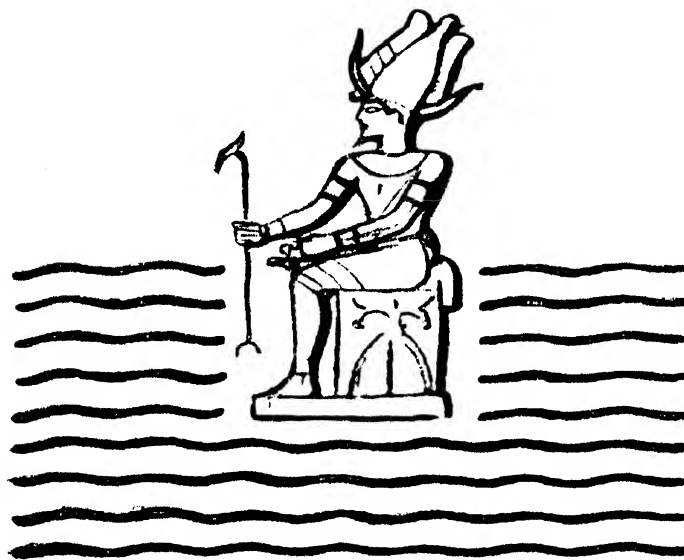


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EGYPT

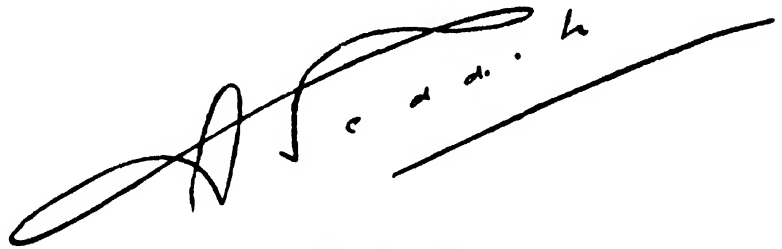
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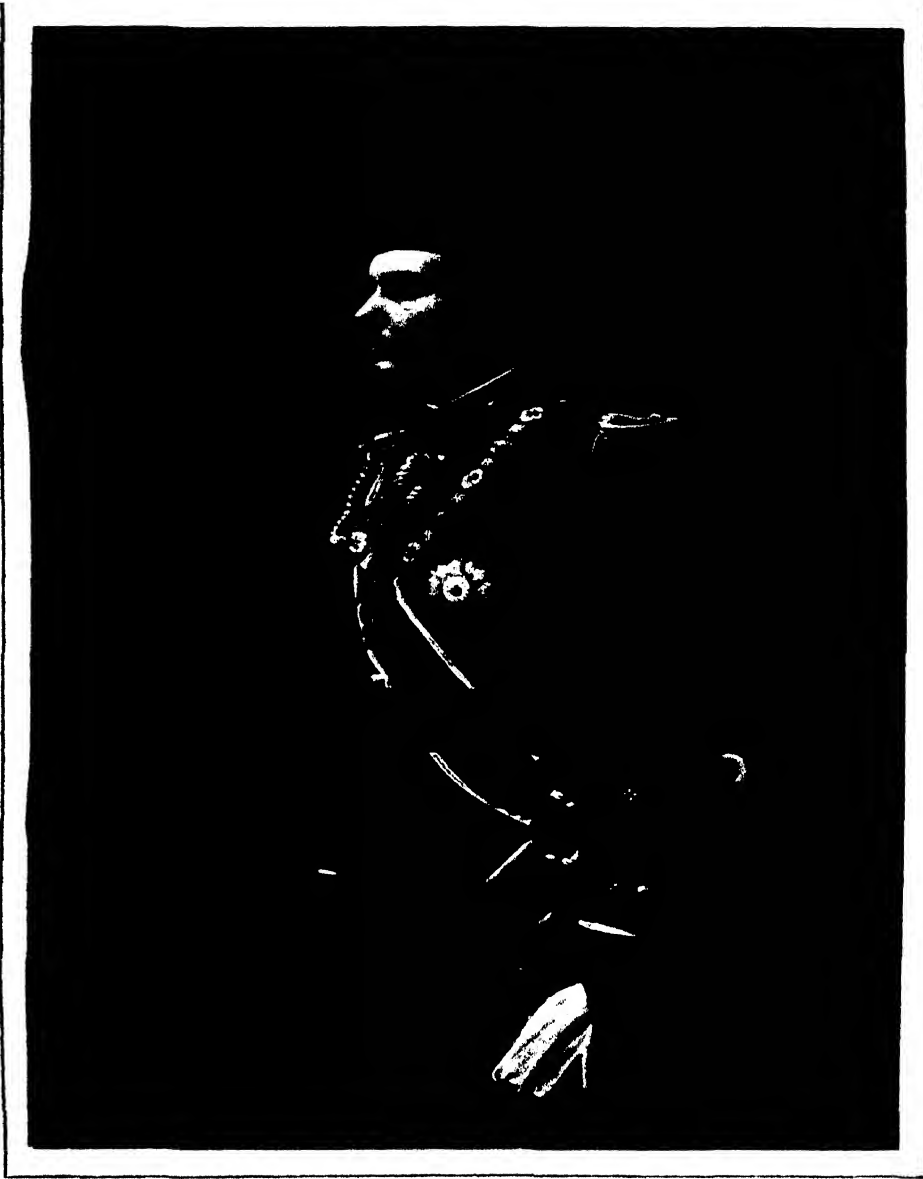
CAIRO, 1939

This book aims at making Egypt better known.

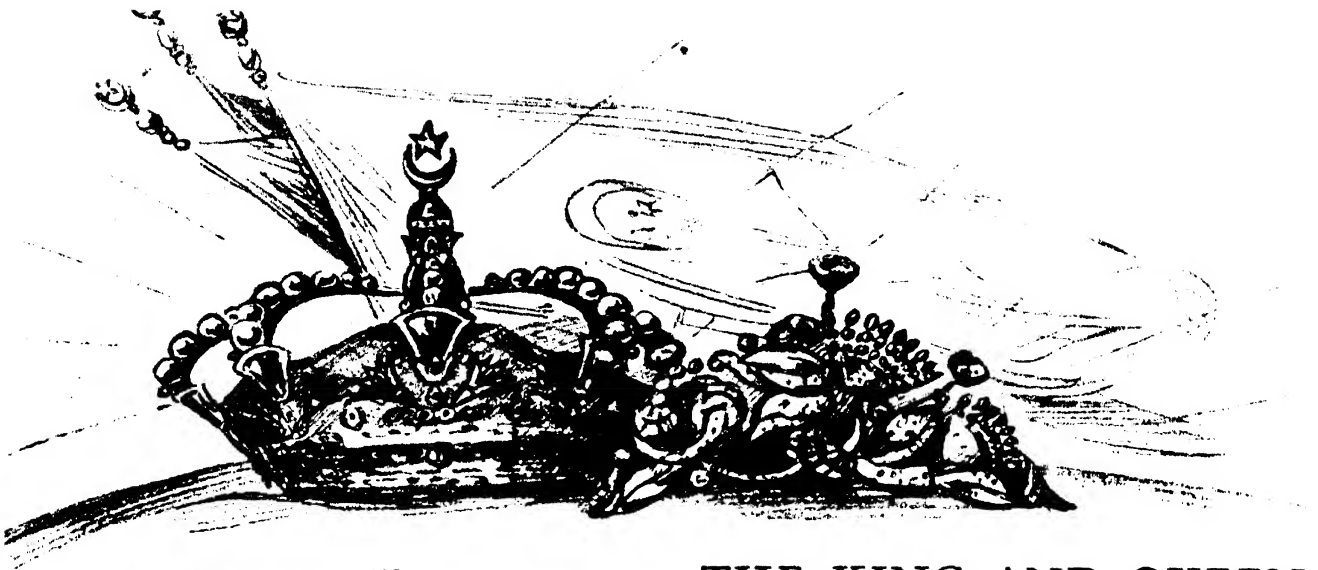
From knowledge comes understanding and, from understanding, friendship grows. And to live in friendship with all is the aim of my King and my country.

A stylized handwritten signature in black ink, featuring a large, sweeping initial 'A' followed by several loops and a long horizontal stroke extending to the right.

**Director General of
Egyptian State Tourist Department**



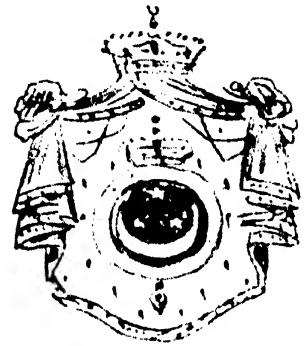
H.M. KING FAROUK I.



THE KING AND QUEEN.

Egypt, the oldest country in the world, is nevertheless and to a greater extent than ever before, a land of youth and of the hopes and aspirations which are youth's birthright. Her newly regained independence has opened to this land of the past the vista of a bright and glorious future. And, as though to symbolise the re-birth of his country, it is a youthful king who sits upon the throne of Egypt, a youthful queen who shares her husband's life and work. King Farouk of Egypt succeeded, less than four years ago, the great King who was his Father. Four years is a short time in the history of a nation and in the age-long history of Egypt four years are as but a day. Yet in that short space of time the independence of Egypt has attained its final stage of achievement while the archaic handicap to her progress which the Capitulations represented has been lifted once and for all.

These in themselves would be achievements enough to mark a much longer reign. But King Farouk has achieved much more than that. The watchful solicitude of his Father had given him a careful and intensive education; he had been trained from earliest childhood to the arduous and exacting duties of kingship. Faced, while yet in his teens, with the necessity of shouldering them, it might have been predicted that he would do so with earnestness, with dignity and with the desire to serve his people. But could it have been foreseen that he would rapidly become not only the King of his subjects but their friend, not only the titular head of the nation but the effective leader of the national life.



Such however is happily the case. For King Farouk combines with the charm of youth a maturity of judgment which many older men might envy. To a thorough knowledge of the Egyptian Constitution he has added, in a short space of time, a close acquaintance and sympathy with the lives, the needs, the hopes and aspirations of his people. In the course of the many journeys he has made within his kingdom he has made a point of meeting and talking with representatives of every social class, high and low, rich and poor. While maintaining the traditions of royal dignity and ceremony, traditions which in Egypt are particularly strong, King Farouk has endeared himself to his people by his democratic love of simplicity : the smiling king, himself at the wheel of his car, is a well-known and well-loved figure in and around Cairo as well as in other parts of Egypt where he has become the symbol of young modern Egypt. ~ ~ ~ ~ ~

To be the young king of an old country is itself a story with an element of romance. To share such a throne with a young and beautiful Queen is to make of romance a thing of reality. Queen Farida of Egypt, herself the embodiment of youth and charm, was hailed with profound enthusiasm when, in January 1938, she became the bride of King Farouk. She has already proved that she shares her royal husband's love of service and her patronage and active support is freely extended to the many good causes which are daily brought to her notice. ~ ~ ~ ~ ~
That they may long be spared to reign ; that every blessing may be showered upon them, such are the wishes that all Egypt forms for her young King and Queen. ~ ~ ~ ~ ~





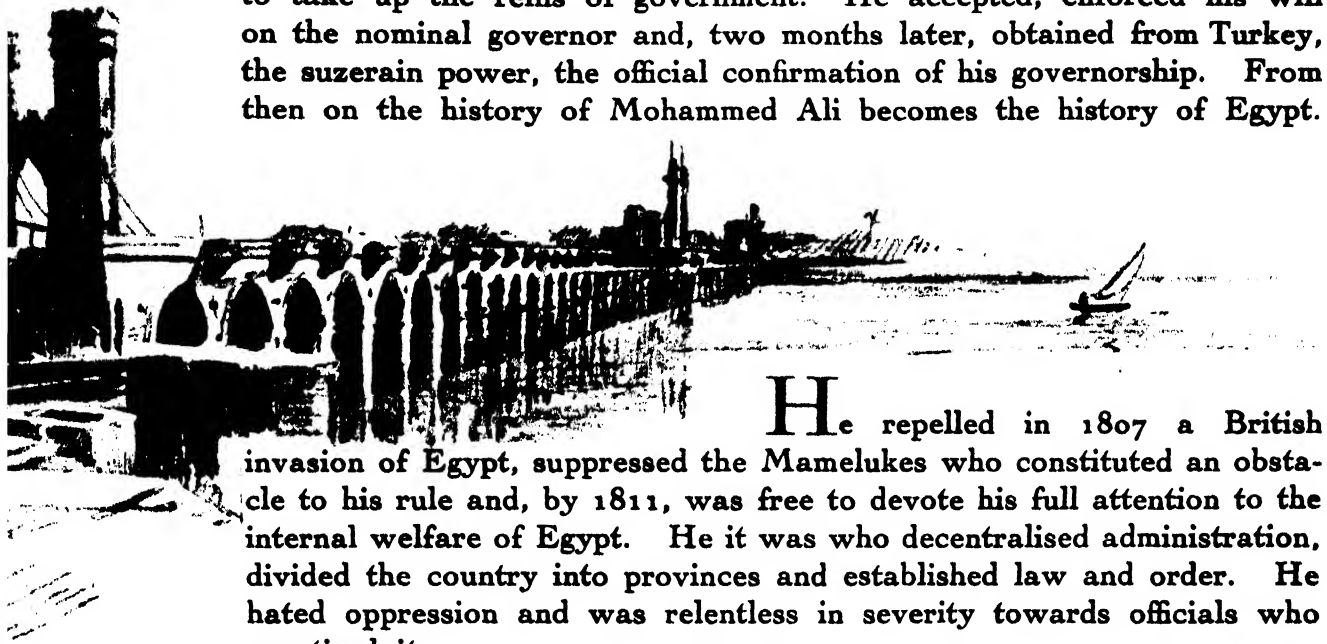
THE EGYPTIAN ROYAL DYNASTY.

The year 1769 witnessed the birth of three great men. One of them, Napoleon Bonaparte, was to write his name large on the history of the world. The second, the Duke of Wellington, was destined to great military glory and to the attainment of extreme old age. Of the third, Mohammed Ali of Egypt, it may be said that he combined many of the attributes of the first two. Like Napoleon he was to create order out of chaos and to endow his country with a form of administration of which the elements survive to this day ; like Wellington he was to die in the fulness of years ; and like both of them, he was an indomitable fighter, a born leader of men and a great reformer. ~ ~ ~ ~ ~

Born at Cavalla in Macedonia, Mohammed Ali was left an orphan at an early age. Of book-learning he acquired very little : in later life he often said that he read in men's faces rather than in books. "And", he truly added, "I seldom read them amiss". He soon showed remarkable qualities of courage and resourcefulness and while yet in his twenties he became a power in his native province. ~ ~ ~ ~ ~

When in 1798, the Sultan of Turkey decided to send an army to Egypt to oust the French who, under Bonaparte, had landed there during the summer of that year, Mohammed Ali was one of the leading Albanian officers who formed the Turkish forces. He took part in the two landings at Aboukir, headed a bold charge of horsemen at the battle of Rahmanieh, and distinguished himself during a night attack on a fort held by the French. ~ ~ ~ ~ ~

By 1801, when the French abandoned Egypt, Mohammed Ali was in command of 4000 Albanian soldiers. He remained with his force in the country during the troubled years which followed. Egypt at that time was enduring the sorry results of a bitter struggle between Turk and Mameluke. Fighting was continuous. Its attendant miseries weighed heavily on a land already worn out by years of strife. In a very short time Mohammed Ali had succeeded in gaining the confidence of the people to such a degree that in May 1805 a deputation of the people waited on him and besought him, as a strong and capable man, to take up the reins of government. He accepted, enforced his will on the nominal governor and, two months later, obtained from Turkey, the suzerain power, the official confirmation of his governorship. From then on the history of Mohammed Ali becomes the history of Egypt.



He repelled in 1807 a British invasion of Egypt, suppressed the Mamelukes who constituted an obstacle to his rule and, by 1811, was free to devote his full attention to the internal welfare of Egypt. He it was who decentralised administration, divided the country into provinces and established law and order. He hated oppression and was relentless in severity towards officials who practised it.

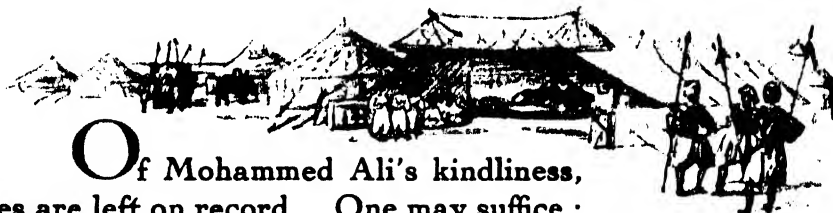
Such work was a clearance of the ground. Having accomplished it Mohammed Ali then began to lay the foundations of a new Egypt. Realising that agriculture was the backbone of the land he displayed the greatest interest in schemes for its development and improvement. He initiated perennial irrigation in Egypt and ordered the construction of the great Delta Barrages which stand to this day as a monument to his genius and foresight. He introduced to Egypt the culture of the sugar-cane and, later, the cotton plant which was to become the greatest economic asset of the country. During his reign the first silk looms were installed and steamers appeared for the first time on the waters of the Nile.

Although he was far from being himself a man of letters Mohammed Ali

instinctively realised the necessity and value of education. He established a Council of Public Instruction, sent several young men to Europe for training, and he opened a number of schools including a School of Medicine. ~ ~ ~ ~ ~

These internal reforms are one of the great legacies which Mohammed Ali left to Egypt. But he wanted more than a prosperous country : he wanted independence and a national army. He raised the latter and laid the foundations of the former. ~ ~ ~ ~ ~

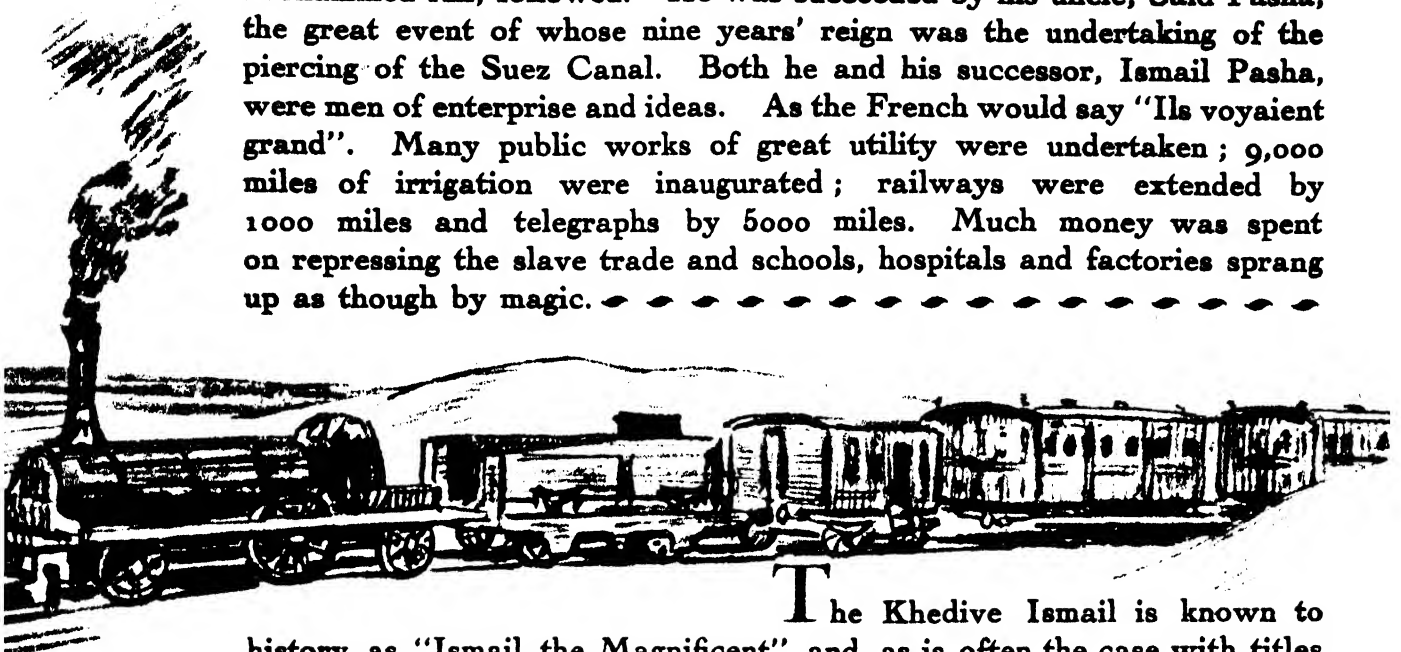
The four campaigns fought under his reign reveal Mohammed Ali, ably seconded by his sons Tussun and Ibrahim Pasha, as a military as well as an administrative genius. At the request of the Sultan of Turkey he repressed in Arabia a revolt against Turkish rule. In 1821, when the Greek War of Independence broke out, the first Egyptian Army of modern times took the field and played a prominent part in the capture of Athens. Eleven years later Ibrahim Pasha led a victorious army into Syria. He routed the Turks at Beilan, Konia and Nesib and the Turkish fleet at Alexandria made submission to Mohammed Ali. A few years more and Mohammed Ali secured for himself the hereditary viceroyalty of Egypt, thus laying the foundations of the present Royal dynasty. ~ ~ ~ ~ ~



Of Mohammed Ali's kindness, ready wit and generosity many tales are left on record. One may suffice : a French merchant named Léon had befriended him when, as a very young man, his horizon was limited by the little town of Cavalla. When Mohammed Ali became ruler of Egypt it came to his knowledge that his former friend had fallen upon evil days. He at once sent him a messenger offering him a home and fortune in Egypt but Léon, worn out by privation, died before he could set out on the journey. Mohammed Ali immediately ordered that generous provision be made for the relatives of his long-lost friend. ~ ~ ~ ~ ~

Mohammed Ali, founder of Modern Egypt, died in 1849. He had found a country groaning under the combined effects of anarchy and poverty. He left an orderly government and a public exchequer free from debt. Above all he left a heritage of national consciousness and to his inspiration and courage the Egypt of today is eternally indebted.

The uneventful and short reign (1849-1854) of Abbas, grandson of Mohammed Ali, followed. He was succeeded by his uncle, Said Pasha, the great event of whose nine years' reign was the undertaking of the piercing of the Suez Canal. Both he and his successor, Ismail Pasha, were men of enterprise and ideas. As the French would say "Ils voyaient grand". Many public works of great utility were undertaken; 9,000 miles of irrigation were inaugurated; railways were extended by 1000 miles and telegraphs by 5000 miles. Much money was spent on repressing the slave trade and schools, hospitals and factories sprang up as though by magic. ~ ~ ~ ~ ~



The Khedive Ismail is known to history as "Ismail the Magnificent" and, as is often the case with titles bestowed by posterity, the word is a happy description of his character. Culture and art found in Ismail the most generous of patrons. To him are due the foundation of the Egyptian Museum and that of the National Library. He it was who built the State Opera House and arranged with the great composer, Verdi, for the creation of an opera purely Egyptian in inspiration and setting. Cairo, as a modern city, is largely his creation; he ordered the construction of roads, of public gardens and many of the most beautiful buildings of nineteenth-century Egypt date back to his reign. But there are greater monuments to the Khedive Ismail than those of marble and stone. He endowed his country with a reformed judicial system and established the Mixed Courts. He gave a new impetus to the Council of Public Instruction established by Mohammed Ali and extended every encouragement to higher education and professional training. Egypt, in his eyes, was a torch-bearer of civilisation and, to this end, he extended his territories to the far Sudan and the sources of the Nile. ~ ~ ~ ~ ~

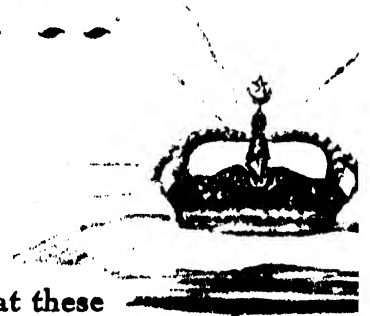
During the reign of Tewfik (1879-1892) Egyptian resources were, for a time, at a low ebb. When however Abbas became Khedive the vitality and recuperative powers of Egypt had asserted themselves and a period of increasing prosperity had set in. ~ ~ ~ ~ ~

Abbas, deposed in 1914, was succeeded by his uncle Hussein who took the title of Sultan. Kindly and enlightened Sultan Hussein was severely handicapped by poor health and on his premature death in 1917 the throne passed to his brother Fuad who will go down to history as the first King of modern Egypt. ~ ~ ~ ~ ~

Mohammed Ali, as has been shown, laid the foundations of the independence of Modern Egypt. From those foundations sprang the edifice which, under King Farouk, was to reach completion. ~ ~ ~ ~ ~

Until his accession Prince Ahmed Fuad, as he was then known, had devoted the greater part of his energy and talents to the development of culture and learning in Egypt. He gave impetus and inspiration to the movement which ultimately led to the foundation of the Egyptian University ; he was a patron of the arts and his unerring taste, combined with his most remarkable memory, made him an excellent judge of pictures, statuary as well as of minor arts and crafts. ~ ~ ~ ~ ~

When he ascended the throne in 1917 it was, therefore as a cultured and enlightened prince that Fuad was known to the people of Egypt. ~ ~



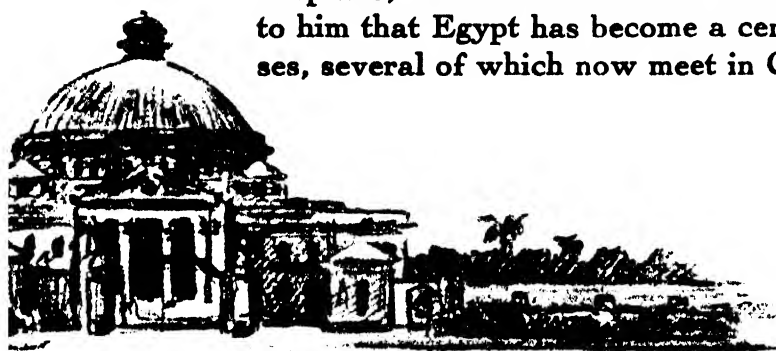
They were soon to learn that these qualities were only part of the new ruler's equipment. His foresight, his prudence and above all his great statemanship stood revealed as national assets during the troubled years which were to follow closely upon his accession. ~ ~ ~ ~ ~

The Great War was raging when Sultan Fuad (his title was changed to King in 1922) succeeded Sultan Hussein. But the Armistice in 1918, while restoring peace to most of the nations of the world, brought little peace to Egypt. On the contrary, it marked the beginning of the active struggle for independence. Seventeen years were to elapse before, with the signing of the Anglo-Egyptian Treaty, that independence was to become an accomplished fact. ~ ~ ~ ~ ~

With the national movement, the national aspirations, King Fuad was naturally in active sympathy. But the goal, reached a few months after his death in 1936, was difficult in its attainment. There were moments when rash or hasty action might have jeopardised success.

There were others when prompt and energetic decisions had to be made. King Fuad's wise counsel, his acute sense of realities, were at such times of inestimable value to his country. He advised, he encouraged, sometimes he warned. And he did so with a selfless disregard of personal profit. To curb general enthusiasm is at best a thankless task : nevertheless there are occasions when, for those at the head of affairs, it becomes an imperative duty. King Fuad never wavered in his allegiance to his own ideals of duty ; the evolution of what at the time was known as the "Egyptian Question" has shown that his was the far-seeing, the wise and, ultimately, the successful view. ~ ~ ~ ~ ~

As King, during his reign of nineteen years, King Fuad lived up to the reputation of learning and culture which he had achieved as Prince Ahmed Fuad. The amazing renaissance of Islamic art and literature during the past few years is largely due to the inspiration and encouragement which he gave. Ever interested in science, hygiene and social welfare, he gave his patronage, encouragement and full support to numerous hospitals, welfare centres and other similar institutions and it is thanks to him that Egypt has become a centre for scientific and cultural congresses, several of which now meet in Cairo every year. ~ ~ ~ ~ ~



An authoritative and complete life of King Fuad has yet to be written. It will afford to biographer and reader the picture of a man who, placing country before self and duty before inclination or personal advantage, brought to fruition the seed sown by his great ancestor Mohammed Aly, and paved the way for the reign, so happily begun, of his only and much-loved son, King Farouk the First. ~ ~ ~ ~ ~





GENERAL INTRODUCTION.

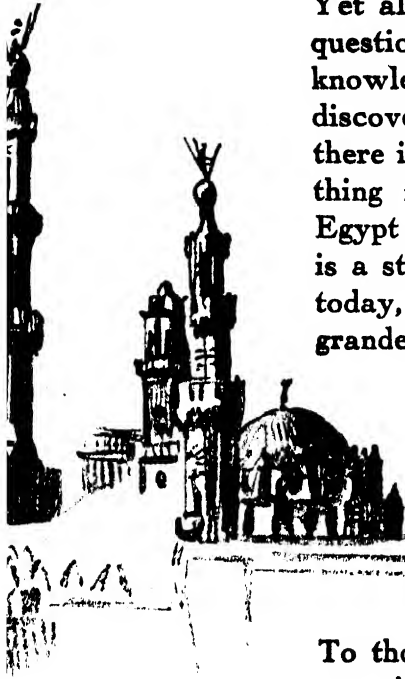
Books about Egypt are innumerable. Her people, her history, her climate, her monuments, everything even remotely connected with Egypt has been written of and discussed from every conceivable point of view. The wealth of material, the abundance of its Bibliography make it impossible for any one person to study and assimilate it all. The studies are alluring but life, alas! is short. ~ ~ ~ ~ ~

It is because there is so much to see, see and learn about Egypt that this little book has been written. Not that it aspires to supplant or replace any of the works already existing, nor does it hope to give more than a brief glimpse of Egypt's many aspects. It merely seeks to indicate some of them. For every one of the studies on which it does no more than touch there are numerous authorities whom the reader, should happily his interest be aroused, may consult. ~ ~ ~ ~ ~

There is Ancient Egypt, the cradle of mankind and civilisation. He who turns his mind to this enthralling subject will find that he has struck a mine of inexhaustible wealth. During the last century and a half savants from all over the world have devoted their lives to the science of Egyptology. Champollion's discovery of the Rosetta Stone has made possible the deciphering of hieroglyphics. New discoveries are made and fresh manuscripts deciphered with every year that passes. It may well be that when, in retrospect, our descendants look back on

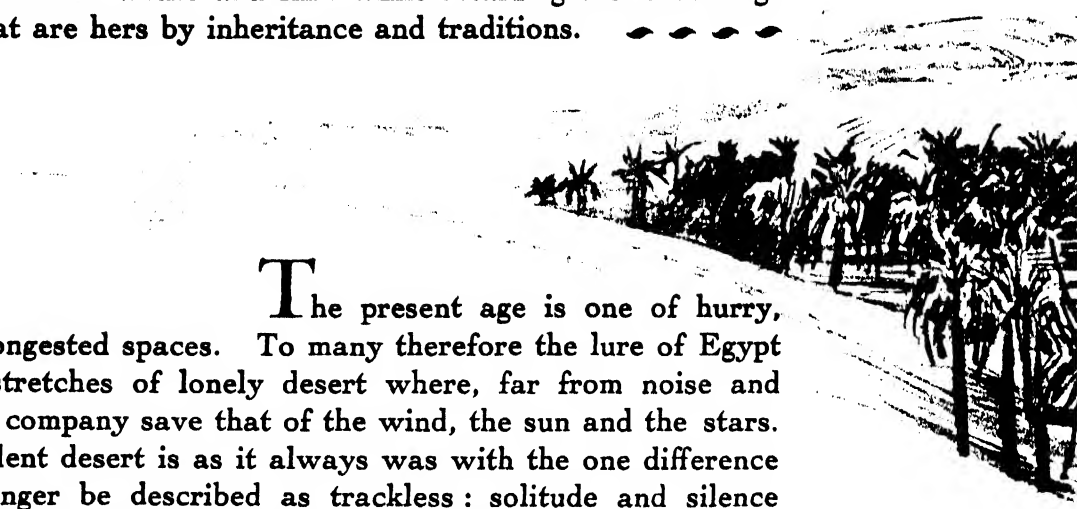
the twentieth century they will count among its outstanding achievements the fact that it brought to light the tomb of Tutankhamen and its contents, contents which will be to future ages, as they are to our own, a source of never ending wonder and admiration. ~ ~ ~ ~ ~

Yet although so much is known of Ancient Egypt, enough mystery and questioning remain to make its study much more than a compilation of knowledge: there is always the thrilling possibility that some new discovery may throw on what is known, the light of further knowledge; there is always the hope that out of that age-long past will emerge something fresh and unexpected. To those who know and love Ancient Egypt the possibility is one which arouses their eager anticipation. It is a stirring thought that our age may yet discover something that, new today, was already old in the times of "the glory that was Greece, the grandeur that was Rome". ~ ~ ~ ~ ~



There is the Egypt of the Bible. To thousands of people all over the world the name of Egypt is bound up with memories of earliest childhood when first they heard the well remembered stories of Joseph and his brethren, of Moses in the bulrushes, of the ten plagues, of the Exodus and of the flight into Egypt. They may recall the Princess who went forth from Egypt to become the bride of King Solomon; they may remember how, in childhood days they were puzzled by the expression "making bricks without straw". The bricks and the straw may still be seen in Egypt. Many of the Bible stories are commemorated in Egyptian place names, and, all over Egypt they are recited and sung in folk-lore, legend, and folk-songs. ~ ~ ~ There is Egypt of the Middle Ages which, in a sense is the Egypt of today since the inspiration of Islam is as strong today as it was a thousand years ago. Egypt is in fact a centre of Islam - "that noble monotheism" - for it is from her great university of Al-Azhar the teachers, the preachers, and theologians go out to all parts of the Moslem world. From this fact and from the skill of her artists and craftsmen arises Egypt's incomparable wealth of Islamic architecture and art. Cairo, the city of a thousand mosques would attract the visitor from afar even if she had

had nothing more to show than her mosques and other Arab monuments. A fascinating aspect is that of modern Egypt. The growth and development of what is fresh and young has always a charm of its own. As a modern state Egypt is among the young nations of the world. Her newly regained independence, her recent enrolment among the powers that constitute the League of Nations, make of her the youngest of the members of International Councils. But Egypt differs from other new States inasmuch as she has something more than roots in a distant past. Great as is the contrast between the Egypt of four thousand years ago and that of today, the continuity is greater still. One has but to compare the faces on ancient statues and bas-reliefs with those of modern workers in Egyptian fields to realise that accretions from other lands have been assimilated by the race that wrought the Pyramids. It may be confidently predicted that Modern Egypt, in adopting the progress and civilization of the West, will assimilate and adapt to her own particular genius the benefits of Western culture and skill while retaining the knowledge and experience that are hers by inheritance and traditions. — — — — —

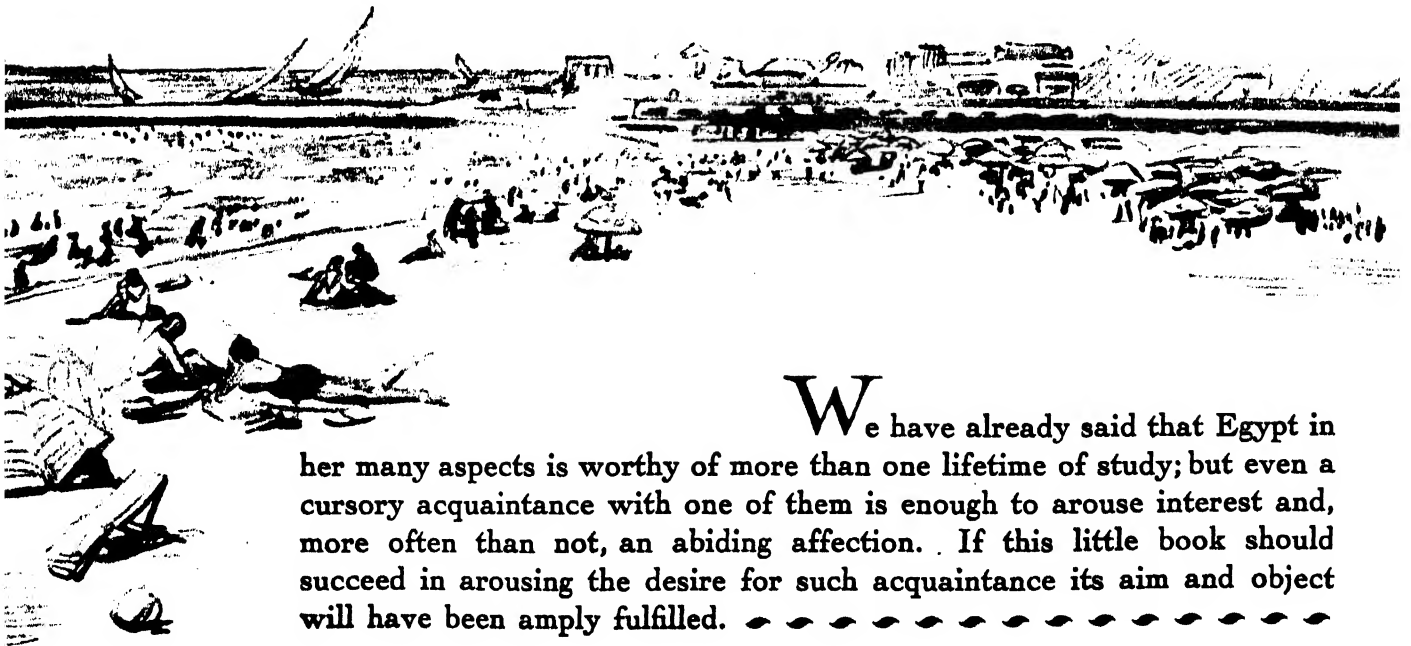


The present age is one of hurry, of speed and of congested spaces. To many therefore the lure of Egypt lies in her vast stretches of lonely desert where, far from noise and bustle, there is no company save that of the wind, the sun and the stars. The changeless, silent desert is as it always was with the one difference that it can no longer be described as trackless: solitude and silence may be found in the Egyptian deserts but the way thereto has been made easy and accessible to the traveller's motor car. — — — — —

Mention of the desert raises the question of climate. If a warm sun and a cloudless sky did not look down on its silent solitude there would be no attraction about the desert. But in respect of climate Egypt is indeed a favoured land. Her winter sunshine is one of the most exhilarating known to man; the beauty of her moonlight, the glory of her starlit sky are so well known as to need no more than a passing reference. Even the heat of summer is seldom oppressive for the cool north breeze blows practically every day. The virtues of Egypt as a climatic

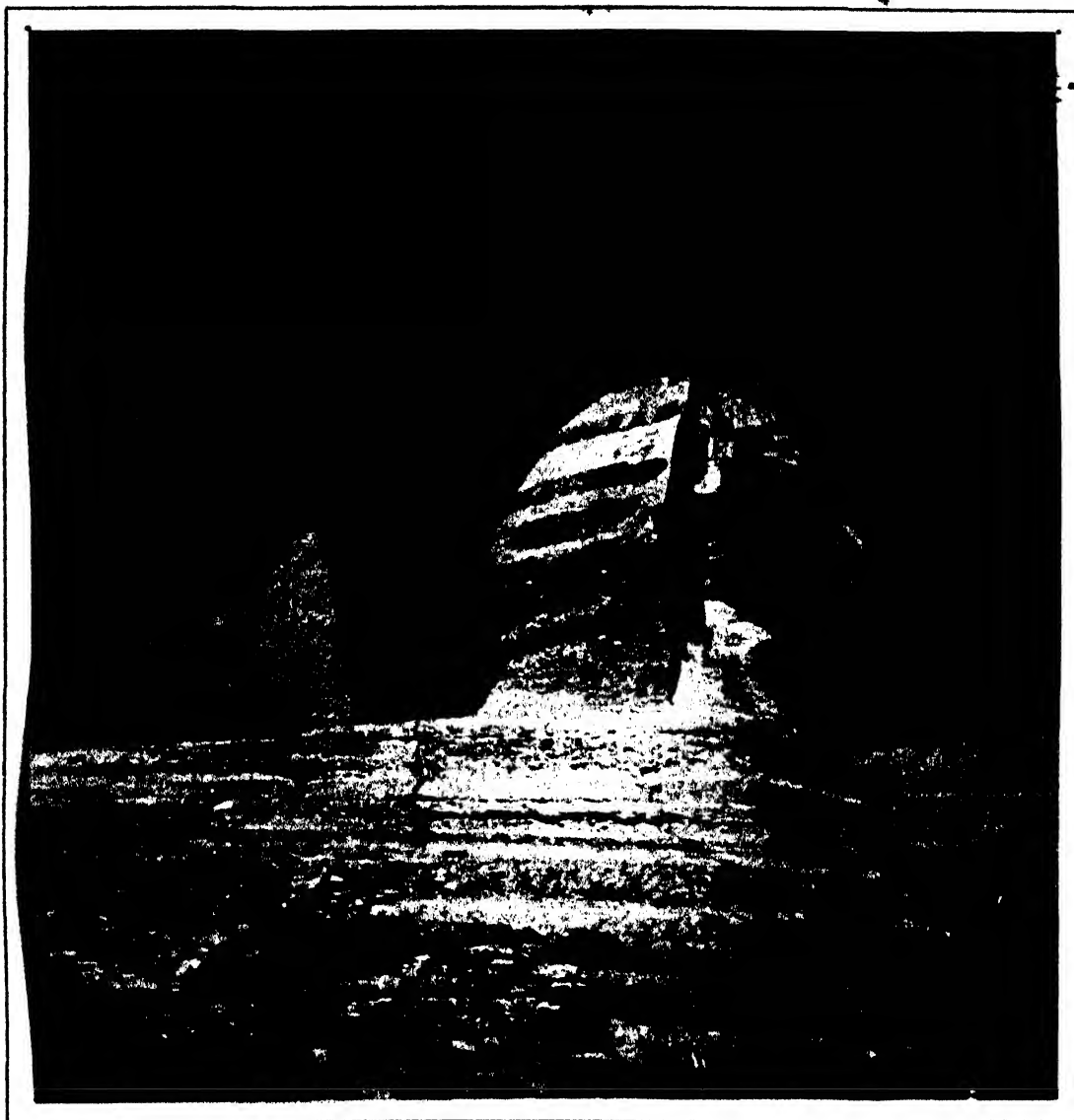
and health resort have been known and appreciated for many centuries and her sulphur waters at Helwan have marvellous curative effects in many cases of serious illness. Snow is of course unknown in Egypt ; rain is an infrequent visitor ; but every day brings much joy of sunlit warmth. ~ ~ ~ ~ ~

Egypt's climate is very naturally a magnet to the invalid and the convalescent. It is also a lure to the happy majority who enjoy full health and strength, for the equable temperature and the constant sunlight make of Egypt an all-the-year centre for almost every kind of sport. Tennis, football, cricket, polo and golf are, in Egypt practically independent of weather conditions and the numerous and excellent sporting clubs which have sprung up all over the country are an eloquent testimony to the popularity which sport enjoys. Racing either in Cairo or Alexandria goes on for nearly the whole of the year. Boating, fishing and swimming are always available while excellent shooting may be had within a very short distance of the main cities. Egypt, the lodestar of the archaeologist, is also the paradise of the sportsman. ~ ~ ~ ~ ~



We have already said that Egypt in her many aspects is worthy of more than one lifetime of study; but even a cursory acquaintance with one of them is enough to arouse interest and, more often than not, an abiding affection. If this little book should succeed in arousing the desire for such acquaintance its aim and object will have been amply fulfilled. ~ ~ ~ ~ ~

C





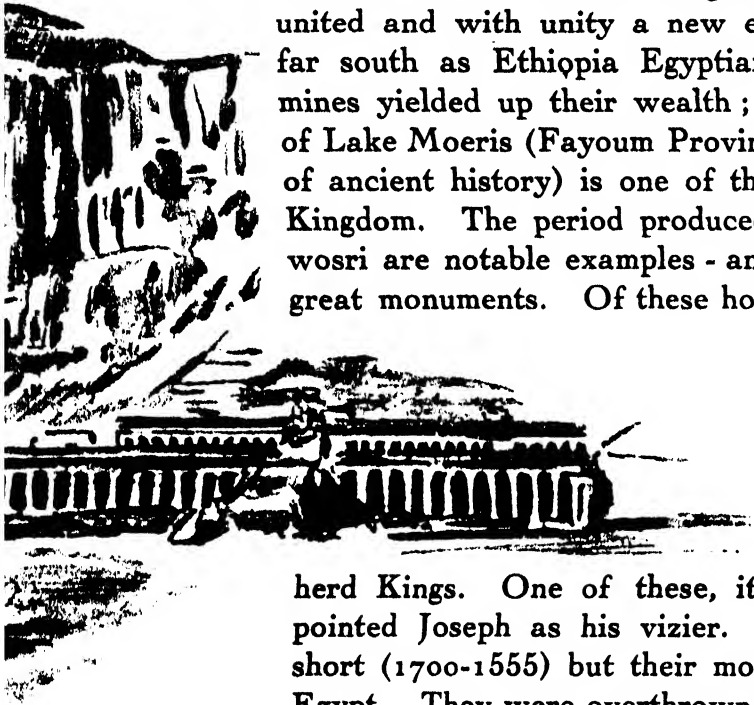


HISTORY OF EGYPT.

This little book is very far from claiming to be an exhaustive account of any aspect of Egypt's present life. Each of these aspects has a bibliography of its own, each of them, to those who seek to acquire expert knowledge, might well be the subject of a lifetime of study and research. ~ ~ ~ ~ ~ To say so is to state a truism, a truism which is doubly, trebly true when broaching the subject of the History of Egypt. If there be lands of which the history may be summarized in a few short pages, Egypt, the oldest country in the world, is assuredly not one of them. Her written records date far back into the mists of time and of the races which inhabit the earth there is none of which there is so much to tell as of the race that dwelt and dwells on the banks of the Nile. ~ ~ ~ ~ ~ The most that can be attempted in the limited space here available is a brief chronological outline of the main events of Egyptian history. Pharaonic Egypt is the first stage. Its history is known to cover some three thousand years but it is certain that long before the first known date (3200 B.C.) the inhabitants of Egypt had attained some measure of civilisation. It is however upon Menes, first sovereign lord of Upper and Lower Egypt, that falls the distinction of being the earliest remembered ruler of this ancient land. With Menes we enter upon the first Dynasty of the Ancient Kingdom which, with its eight dynasties, was to endure until 2100 B.C. ~ ~ ~ ~ ~

That great scientific knowledge was available to the ancient Egyptians of Menes' time is proved by the monuments which remain of a dynasty (the third) comparatively close to his own. Under Zoser (2780-2720 B.C.) the Step Pyramid at Saqqara was built and a hundred years later Cheops raised the Great Pyramid of Giza, that majestic structure which remains a wonder of the twentieth century just as it was one of the seven wonders of the ancient world. — — — — —

Menes had welded together the lands of Upper and Lower Egypt. For a thousand years they remained united but in time, while the sixth dynasty still reigned at Thebes, rival kings were ruling the North. Not until the era of the Middle Kingdom (2100-1700 B.C.) was Egypt again united and with unity a new era of glory and prosperity set in. As far south as Ethiopia Egyptian domination held sway; quarries and mines yielded up their wealth; a dam was built to control the waters of Lake Moeris (Fayoum Province). The obelisk at Mataria (Heliopolis of ancient history) is one of the best-known monuments of the Middle Kingdom. The period produced its great kings - Ammenemes and Senwosri are notable examples - and, according to ancient historians, many great monuments. Of these however comparatively few have survived.



Then came the Hyksos or Shepherd Kings. One of these, it is thought, was the Pharaoh who appointed Joseph as his vizier. The Hyksos period was comparatively short (1700-1555) but their monuments and scarabs are found all over Egypt. They were overthrown by Amosis, third king of the seventeenth dynasty with whose reign the New Kingdom (1555-712 B.C.) was ushered in. — — — — —

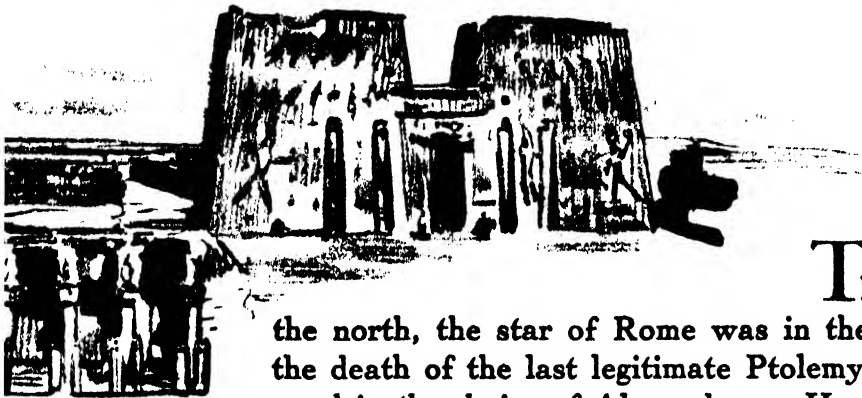
This, frequently referred to as the New Empire, was a great and glorious period of Egyptian history. The empire comprised all land between the Nile and the Euphrates and, from North to South, the entire valley of the Nile. From this period date the beautiful temples of Luxor, Karnak and Deir el Bahari. The second of these was built by Thutmosis III, the first known Emperor, perhaps the greatest of Pharaohs. He reigned for fifty-four years, fought seventeen campaigns and left Egypt as flourishing as she was powerful. — — — — —

His successors were less successful. Architecture and the arts still flourished but power was waning. One hundred years after the great Thutmosis, Amenophis IV quarrelled over religious matters with the High Priest of Amon Re. He closed the latter's temples and changed his own name to Akhen-Aten. The King's doctrine died with him and his successor Tutankhamen returned to the old faith. ~ ~ ~ ~ ~ After Tutankhamen (1358-1350 B.C.), the discovery of whose tomb is one of the landmarks of the present century, came a new dynasty, the nineteenth. Of this the celebrated Ramses II is one of the greatest monarchs. He reigned for sixty-seven years, fought numerous wars and died in 1225 B.C. ~ ~ ~ ~ ~ More dynasties came and went. Under the twenty-second a princess of Egypt was given in marriage to King Solomon. It brings home the long history of Egypt when it is realised that in those distant Biblical days records of Egyptian history were already more than two thousand years old. A century and a half later King Necho of Egypt fought Nebuchadnezzar on the banks of the Euphrates. Defeated he returned to Egypt where he devoted his great abilities to internal administration. He was the first to plan a Ship Canal between the Red Sea and the Mediterranean. The project lay dormant for twenty-five centuries until it was taken up and carried out by Ferdinand de Lesseps ! ~ ~



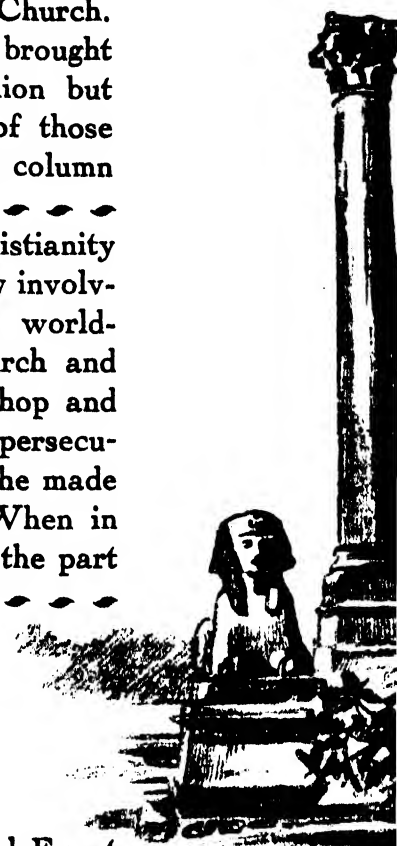
We now come to the period of the Persian invasion. Cambyses, son of the illustrious Cyrus of Persia, descended upon Egypt in 525 B.C. His conquest was swift, brutal and short-lived. Within two years he was dead and his son Darius reigned in his stead. The Persian domination lasted until 332 B.C. when Alexander of Macedonia appeared and was hailed as a deliverer by the Egyptian nation which had suffered and groaned under the Persian yoke. ~ ~ ~ ~ ~ It was as satraps or viceroys of Alexander and his successors that the Ptolemies reigned over Egypt. But they wielded a very large power of autonomy and to the first Ptolemy, the city of Alexandria owes its existence. Named after the illustrious conqueror it rapidly became one

of the centres of the ancient world with its School (Mouseion), its great Library and its famous lighthouse. Nothing remains of those glories. Alexandria, for centuries the Queen of the Mediterranean, was to know ruin and decay. Who, in the spacious days of the first Ptolemy could have predicted so unlikely a calamity or, still less, that Alexandria would, long centuries afterwards, rise from her ashes? Yet both these things came to pass. ~ ~ ~ ~ ~ Ptolemy Philadelphus and Euergetes followed the first Ptolemy. The former made an attempt, the first of many, to fuse the religion of ancient Egypt with that of Greece. To the latter posterity owes the marvellous temple of Edfu. ~ ~ ~ ~ ~

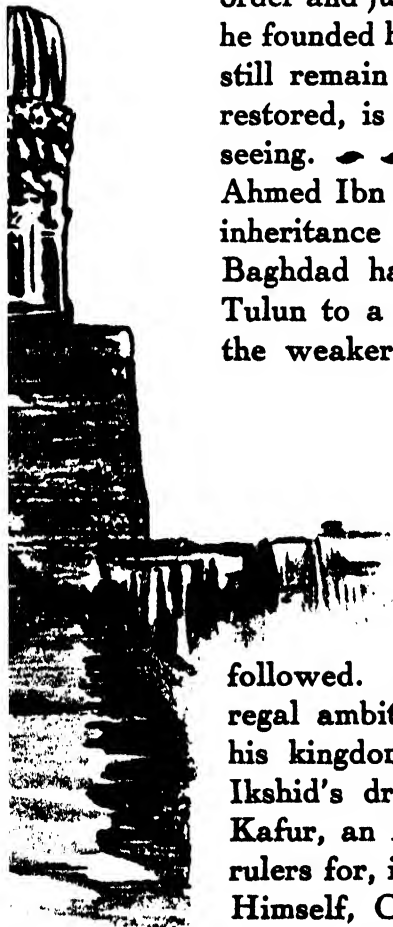


The centuries rolled by and, in the north, the star of Rome was in the ascendant. From Rome, after the death of the last legitimate Ptolemy (Lathyrus), was dictated to Alexandria the choice of Alexander. He was unpopular and his reign was brief and his successor, Neos Dionysos, paid increasing court to the power that was Rome. When he died in 51 B.C. he left his kingdom to be shared by his son Ptolemy and his daughter Cleopatra. ~ ~ ~ The story of Cleopatra, her fight for supremacy, is a long and interesting one. But the romance of her life is one which, striking the imagination, has made of Cleopatra's name a household word. Yet she it was who caused Egypt's subjection to Rome and, at her death, a new era opened. Ancient Egypt was no more. Rome and Byzance were to hold sway until, seven centuries later, the Arab conquest of Egypt. ~ ~ ~ Roman rule had at least the merit of being firm. The anarchy and disorder which preceded it had had disastrous effects on the economy of Egypt; land lay fallow, trade was at a standstill. This, in Roman eyes, was a serious matter. Egypt was the granary of the world and it depended upon Egyptian corn whether Rome went hungry or not. A form of settled government was therefore installed and under Trajan and Hadrian (A.D. 98-138) Egypt regained no small measure of her erstwhile prosperity. ~ ~ ~ ~ ~

Meanwhile Christianity had arisen and at Alexandria Pantaeus founded the school from which emerged the early fathers of the new Church. Religious persecution followed and revolts broke out which brought Diocletian himself hot-haste from Rome. He subdued rebellion but showed himself merciful and just according to the standard of those far-off days. Alexandria in gratitude erected in his honour the column which, still standing, is known as "Pompey's pillar". ~ ~ ~ ~ ~ The ensuing centuries are a long record of religious strife. Christianity had supplanted the gods of ancient and hellenist Egypt, its victory involving alas! the destruction of Alexandria's Mouseion and her world-famed library. Quarrels followed between the Egyptian Church and that of Byzantium and, in the seventh century, Cyrus, archbishop and prefect, attempted to settle the dispute. He failed, resorted to persecution of the Egyptian Church, and by the misery he thus created he made a change of rule a welcome suggestion to Egyptian minds. When in 641 Amr Ibn el As invaded Egypt there was little resistance on the part of a persecuted population. ~ ~ ~ ~ ~



Within a very short period Egypt had become what she is to-day, a part of the world of Islam. ~ ~ ~ Amr Ibn el As, a lieutenant of the Khalif Omar, had secured, not without difficulty, his sovereign's consent to the invasion of Egypt. He set out from Gaza in Palestine in A.D. 638 and within three years the conquest was an accomplished fact. ~ ~ ~ He proved a humane and righteous ruler ever bearing in mind the Prophet's injunction to "deal gently with the people". Egypt paid tribute to her new lord but freedom of conscience remained and a Christian patriarch was recognized by the Moslem conqueror as the spokesman of Egyptian Christians. ~ ~ ~ Amr however was recalled to Medina and his successors, appointed by the Umayyad Dynasty from Damascus, proved less tolerant. Arab settlers were encouraged in Egypt and Islam gradually supplanted Christianity. Sporadic revolts were ruthlessly repressed. ~ ~ ~ Meanwhile the capital of Islam had moved from Medina to Baghdad and the Umayyad Dynasty had made way for that of the Abbasids



(A.D. 750-868). Like their predecessors, the Umayyad rulers sent successive viceroys to Egypt and one of these, Ahmed Ibn Tulun, (A.D. 868) made of his vice-kingdom an empire stretching from the Nile to the Euphrates. A wise and enlightened ruler, Ibn Tulun enforced law, order and justice. The needs of the people were ever present to his mind : he founded hospitals, dispensaries and built an aqueduct of which portions still remain and his mosque, still standing and of late years discreetly restored, is a landmark of Cairo which every visitor makes a point of seeing. ~ ~ ~ ~ ~

Ahmed Ibn Tulun was a great and wise ruler. He accumulated a great inheritance which his son Kumarawaih dissipated. The Khalifs at Baghdad had tolerated - they had little or no choice - the rise of Ibn Tulun to a power greater than their own ; but they swooped down on the weaker successor, stormed the capital. ~ ~ ~ ~ ~

Another period of vice-regencies followed. And once again a viceroy, Mohammed El-Ikshid, developed regal ambitions. He demanded from the Khalif that Egypt should be his kingdom and that of his descendants. The Khalif yielded but El Ikshid's dream was not to be fulfilled. Upon his death (A.D. 964) Kafur, an Abyssinian seized the throne. He was the last of the Arab rulers for, in North-West Africa a new Khalif had arisen. ~ ~ ~ ~ ~ Himself, Obaidalla, founder of the Fatimid Dynasty, never reached Egypt. But under his great-grandson, El Muizz, Gohar set out (A.D. 969) and, almost without resistance, captured Alexandria and Fustat (Old Cairo). He built a new capital, the Cairo of today, and enforced the rule of El Muizz throughout the land. ~ ~ ~ ~ ~ The Fatimid Dynasty lasted until 1171 and of its rulers the best known name is that of the least worthy. Hakim (996-1021) was certainly less than sane : he endeavoured to turn night into day, ordered all business to be transacted by night and forbade shoemakers to make shoes for women in order that they might stay within doors. His end was as mysterious as his life was strange. He rode out one night towards the Mokattam Hills and was never seen again. ~ ~ ~ ~ ~

During the troubled years of the Fatimid Dynasty the Crusades began. Nur el Din, Sultan of Syria, invaded Egypt to avert an invasion by Amalric, King of Jerusalem. Adid, last of the Fatimids, died soon afterwards and on his death Saladin, nephew of Nur el Din, governed in his uncle's name and, on the latter's death, proclaimed himself Sultan of Egypt (1171-1193). ~ ~ ~ ~ ~

Few names are better known than that of Saladin, the chivalrous warrior, the hero of countless legends and romances. He made of Egypt the centre of an empire so great - it comprised Nubia, Yemen, Syria and Mosul - that no one man could hold the reins of its government. His most spectacular conquest was that of Jerusalem. ~ ~ ~ ~ ~

The crusaders retaliated, under Saladin's successor, by attacking Egypt. John de Brienne invested Damiette and advanced on Mansura where he was trapped by the Nile flood and captured by Saladin's nephew, Kamil. King Louis of France (Seventh Crusade) made the same attempt and was defeated at Fareskur. But by this time Saladin's dynasty had outlived its prime. Beibars, a Mameluke, killed Turanshah, the last of its members, in 1250. ~ ~ ~ ~ ~



Mameluke (from the Arabic

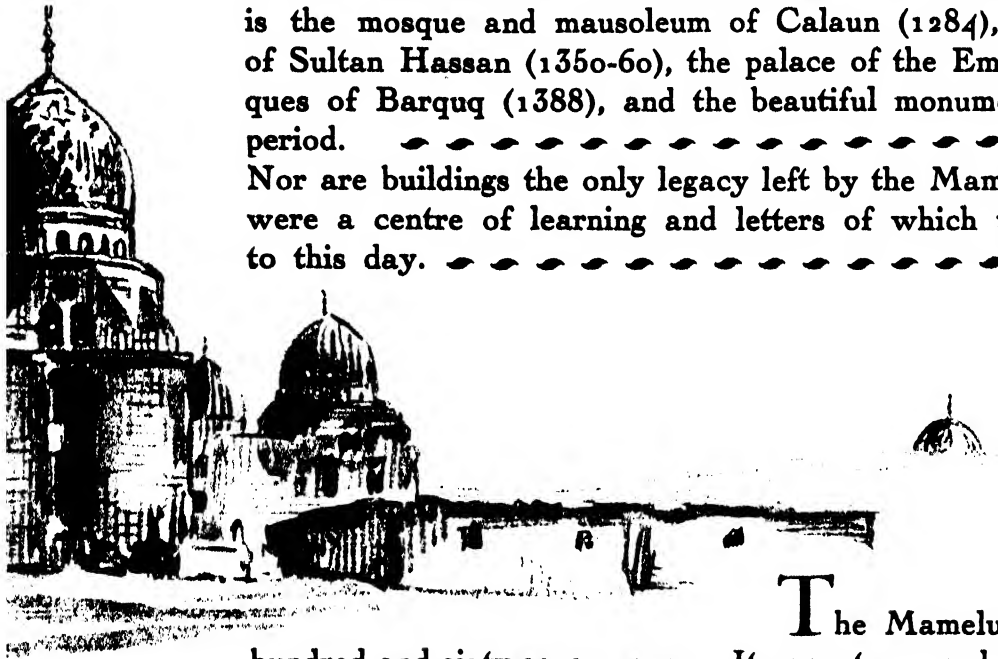
Mamluk) means "he who is owned" and was the term originally applied to mercenaries recruited or bought by Saladin to fight in his campaigns. It was to become a title of honour and the Mameluke period is, in many respects, the golden age of Islamic Egypt. ~ ~ ~ ~ ~

It began with the reign of a woman, Shagaret ed Dur. From her pilgrimage, "bearing rich gifts", to the holy cities of Mecca and Medina sprang the custom, still extant, of sending the Holy Carpet to Mecca. She had seized the reins of power in order to save the Fatimid Dynasty - Turanshah, the murdered Sultan was her stepson - but soon after her death Beibars mounted the throne. ~ ~ ~ ~ ~

Beibars, unscrupulous and cruel, was nevertheless a great ruler. A man of prodigious physical strength he is said to have swum across the Nile in full armour. He built bridges, cut canals and, like Haroun-el-Raschid, hero of the Arabian Nights, was fond of moving incognito among his subjects, listening to their grievances and setting them right. It is indeed probable that the famous Arabian Nights, of which the scene is laid in Baghdad, were really inspired from the Cairo of Mameluke days. ~ ~ ~ ~ ~

For they were, as already stated, a golden period. Of the many beautiful mosques which are the admiration of visitors to Cairo, by far the greater number date back to Mameluke times. To mention but a few there is the mosque and mausoleum of Calaun (1284), the glorious mosque of Sultan Hassan (1350-60), the palace of the Emir Yushbak, the mosques of Barquq (1388), and the beautiful monuments of the Qait-Bay period. ~ ~ ~ ~ ~

Nor are buildings the only legacy left by the Mamelukes. Their courts were a centre of learning and letters of which the influence survives to this day. ~ ~ ~ ~ ~



The Mameluke period lasted two hundred and sixty-seven years. It came to an end when in 1516, Sultan el Ghuri of Egypt defied Sultan Selim of Turkey. The latter replied by invading Egypt. He succeeded and the ensuing centuries yield to the historian little that is picturesque. Still less to the inhabitants of Egypt did they yield prosperity or happiness. Taxation was exorbitant; irrigation was neglected; justice was no more than a memory. ~ ~ ~ ~ ~ Yet when in 1798 the news spread all over Egypt that a French army had landed at Alexandria, the whole Egyptian nation, forgetting its woes, rose as one man to repel the invader. ~ ~ ~ ~ ~ Bonaparte however landed and made his way to Cairo where, three weeks later, he fought and won the battle of the Pyramids. But he had captured what he could not keep. A sullen, hostile population, resentful

of the foreign invader, made government almost impossible. Abandoning his dream of an empire of the East, Bonaparte returned to France in the following year and by 1801 the last French soldier had left Egyptian soil. The short occupation left however traces which remain to this day and to the savants who accompanied the French Expedition the world of egyptology owes a debt of undying gratitude. • • • • •

The departure of the French is a landmark in Egyptian history for it was then that arose the man who was to weld ancient Egypt into a modern nation. Mohammed Ali, founder of the present Egyptian royal dynasty, became in 1805 ruler of Egypt at the request of the Egyptian people themselves. "We want thee as Pasha", was their cry. • • • • • From then onwards the history of Egypt is inextricably bound up with that of Mohammed Ali and his illustrious successors. Under his great-great-grandson, King Farouk, the land which he regenerated looks forward with confidence to an era worthy of Egypt's glorious past. •











THE PEOPLE OF EGYPT.

Visitors to Egypt are often surprised by the variety of types to be encountered in the course of the shortest stroll through Cairo streets. Already on landing at Alexandria or Port Said he will have observed the blue-clad porters at the docks, the uniformed port officials and, perhaps, the turbaned fishermen setting out to sea in their primitive sailing boats. On the way to the station he will have noticed the white-clad policeman directing the traffic and, from the windows of his Pullmann car, he will have seen, hard at work in the fertile fields, the peasant - "fellah" - worker who constitutes the backbone of the Egyptian population. — — — — — In the capital the variety of types seems almost bewildering. From any hotel terrace or window the visitor is likely to see, in the space of a few short minutes, such different types as the Beduin with his white headdress and the knotted cord which keeps it in place ; the fashionable lady in the latest Paris creation ; the woman of the people wearing with regal carriage her unassuming black wrap and heavy veil ; the artisan in tarboush or turban, gown or European clothes ; the dignified and stately alim (Moslem preacher or professor) in flowing robes and snow-white turban. And of course, the well-dressed, highly civilised representatives of the modern country which Ancient Egypt has become. Yet, on closer acquaintance, it will be found that these types apparently so diverse, offer as many points of resemblance as of contrast. One

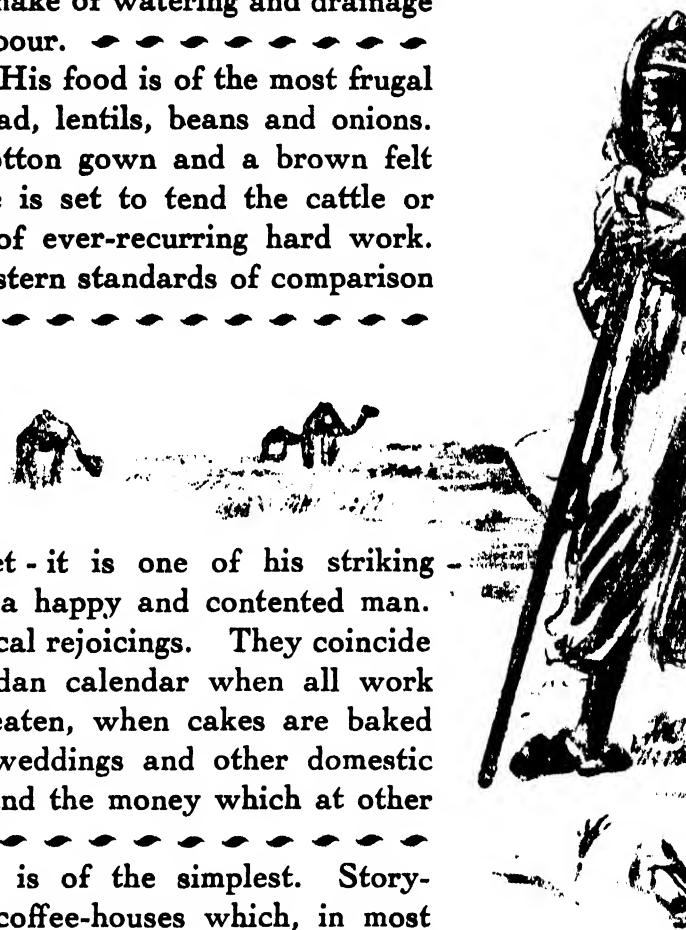
language and, to a great extent, one religion are common to all. On even closer acquaintance the resemblances are accentuated while dissemblances diminish. Salient characteristics of every Egyptian are the love of the soil from which he springs, his innate sense of courtesy and hospitality, his love of little children and his veneration for old age. These are strong bonds and they intensify the feeling of brotherhood which, if not peculiar to Egypt, is certainly an outstanding part of her life. The word democracy has only of late years entered the Egyptian vocabulary ; but in a land where, apart from the Royal circle, hereditary titles and honours are unknown, the word came long after the thing itself existed. The fact too that the Islamic law of succession involves the breaking-up of large fortunes and properties makes for equality. Out-ward circumstances are of course very varied but the divergences are less profound than would appear at first or second view. — — — They are however sufficiently remarkable to justify a little study and any such study must logically start with he whom we have already described as the backbone of the population of Egypt ; the fellah. — — —



Of the sixteen million inhabitants of Egypt, 80 % are directly engaged in agriculture. Many of these are what, in other lands, would be known as peasant proprietors. Large landowners in Egypt are comparatively few. By far the greater part of the cultivable land is divided and sub-divided into small holdings and the fertility of the soil gives these tiny farms and fields a considerable capital value. — — — Simple, hard-working, frugal in his tastes, the Egyptian fellah (pl. fellahin) has much in common with peasants in other parts of the world. But the peculiarities of Egyptian agriculture, the lack of rainfall and the fact that one river is the mainstay of his crops has given him characteristics of his own and a special knowledge which is amazing in its extent and degree. It is the considered opinion of many experts qualified to judge that the Egyptian farmer is unsurpassed in the technical skill which he brings to bear on his daily labour. From the smallest plot of soil he will extract the maximum of yield. The accumulated lore of

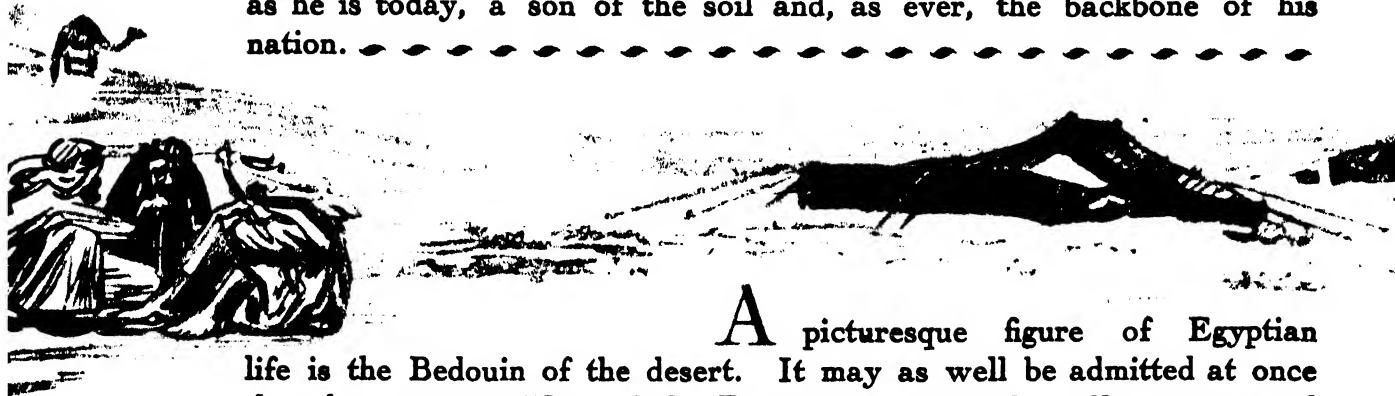
centuries is his birthright and he derives therefrom a knowledge which equals, if it does not surpass, any amount of book-learning. — — — But his traditional lore would avail him little if the fellah's fund of farming knowledge were not accompanied by the unremitting toil of his hands. True, he has a fertile soil ; but a very small plot of that rich earth must be made to yield sustenance for a whole family. True, he has a climate which seldom falls short of perfect : but his freedom from anxiety on that score and his independence of rainfall make of watering and drainage a constant source of preoccupation and labour. — — — — — He rises at dawn and works until sunset. His food is of the most frugal nature and offers little variety beyond bread, lentils, beans and onions. His clothing is of the simplest : a blue cotton gown and a brown felt skull-cap. From early childhood when he is set to tend the cattle or help in the fields, the fellah's life is one of ever-recurring hard work. Of comfort in his home he has little if Western standards of comparison be adopted. — — — — —

And yet - it is one of his striking characteristics - the fellah is, in the main, a happy and contented man. He has his periodical relaxation, his periodical rejoicings. They coincide with the chief festivals of the Mohammedan calendar when all work is suspended, when sheep are killed and eaten, when cakes are baked and exchanged between neighbours. At weddings and other domestic celebrations he will spend with a lavish hand the money which at other times he saves so parsimoniously. — — — — — On ordinary days the fellah's recreation is of the simplest. Story-tellers are still in request at the modest coffee-houses which, in most villages, are the only "places of amusement". There, over a cup of coffee or milkless tea, villagers meet and discuss the events of the day, the state of the crops, the price of cotton and - a perennial topic in Egypt - irrigation or drainage. — — — — — The condition of the fellah, his needs and the amenities of village life are, naturally and rightly, among the foremost preoccupations of the Egyptian government. A great deal has already been achieved in raising the standard of hygiene and in combating the scourges of bilharzia and



ankylostoma. Village clinics, infant welfare centres, mothercraft institutes are new and highly-appreciated features of Egyptian village life. Adequate supplies of drinking water are already available in many districts ; ponds are being drained, housing schemes have been initiated. Much, of course, still remains to be done. But the fact that village needs are recognised and that every effort is made to meet them has done wonders in stemming the rush to the cities with its consequent evils of unemployment and loss of stamina. ~ ~ ~ ~ ~

Nor, while attending to the material needs of the fellah, are his intellectual and educational needs neglected. The principle has been adopted that every Egyptian child shall have the right to be educated and when, within a few years, the present programme shall have been carried out, every village will have its school and every child his chance. But, and very wisely, Egypt's educational policy is based on the fact, sometimes overlooked in the past, that education should aim at increasing the happiness as well as the efficiency of those upon whom it is bestowed. To train an agricultural community on purely academic lines is to sow the seeds of discontent without increasing the skill from which the child will later derive his livelihood. On the other hand too technical a training would deprive the child of that wider horizon which it is desired to open to him. A mixed form of training has therefore been devised. While instilling the principles of general culture it plans to make better farmers as well as better citizens. It may thus be predicted that no sudden or violent change is likely to affect the life of the fellah. He will be better housed, better trained, but he will remain as he is today, a son of the soil and, as ever, the backbone of his nation. ~ ~ ~ ~ ~



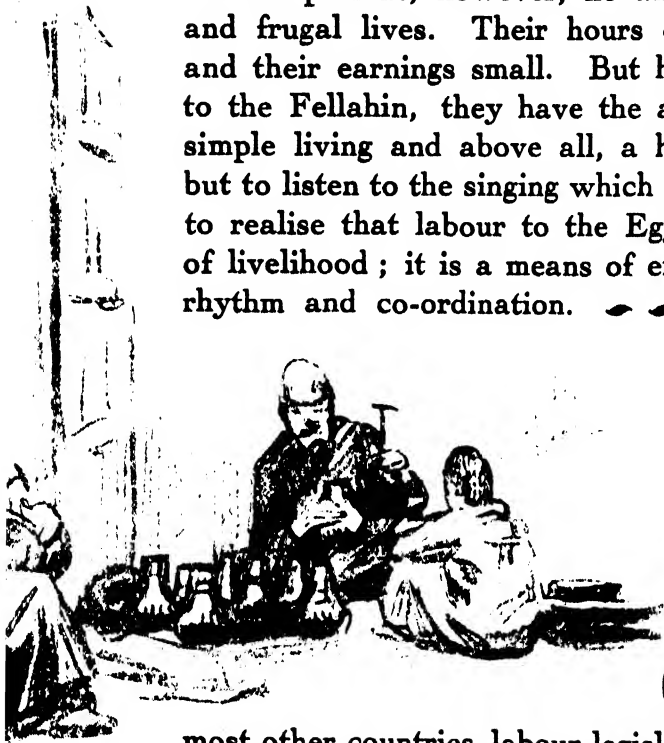
A picturesque figure of Egyptian life is the Bedouin of the desert. It may as well be admitted at once that the romantic "Son of the Desert" as depicted on film screens and in many popular novels is a figure which is more imaginative than real. Rather less glamour and considerably more common sense are more in keeping with any picture of the Bedouin as he really is. ~ ~ ~ ~ ~

Nevertheless an element of romance does underlie the lives of the tribes who live on the fringes of the desert. Their customs and traditions, many of which date back to the days when their forefathers led a nomad life in the deserts of Arabia, are a most fascinating subject of observation and study. To quote but two instances: Bedouin women are not perhaps more favourable to warfare and fighting than are their sisters of the towns; yet when, as sometimes happens, a quarrel arises between Bedouin villagers the women folk of both parties come out to watch the fray. This is because, in olden days man was thought to fight better when under the critical eye of his mother, sister or bride. Again, handed down from the days when marriage by capture was the rule, it is still part of Bedouin wedding festivities to place a padlock on the gateway of the bride's home. When the families concerned are wealthy the padlock is often made of solid gold. ~ ~ ~ ~ ~



Beduin hospitality is deservedly famous as anyone who has enjoyed it can testify. For the guest nothing is too good, nothing is too much trouble. And the Beduin host manages to convey the flattering impression that the entertaining of his visitor is the greatest joy he has ever experienced. ~ ~ ~ ~ ~ The stately garb of the Beduin distinguishes him at once from his fellow Egyptians. Rarely will he consent to doff his striking head-dress; even more rarely will he abandon his hereditary privilege of carrying arms. He is very much an individualist and, in his lonely settlement, he expects and prefers to look after himself rather than to enjoy protection. ~ ~ ~ ~ ~ Many Beduin tribes have permanently settled on the banks of the Nile or in the several oases of Egypt. They cultivate the earth, though they have not attained in this respect the taste and skill of their Fellahin brethren. They are more at home with breeding cattle and horses and in the latter avocation they are extraordinarily successful. To see, on race days, a string of Arab horses being led to the course by their Beduin breeders, is to witness a sight that yields nothing, so far as glamour and beauty are concerned, with the film conception of desert life. ~ ~ ~

We now come to the Artisans and industrial workers of Egypt. The former has always existed and many examples of his craft and skill may be seen in the Museums of the world. The latter is an element which has grown up during the 20th Century. So long as the entire Egyptian cotton crop was exported the cotton crop was a matter of agricultural interest. Now, however, Egypt spins and weaves a great deal of her own requirements in cotton goods. This and other enterprises of an industrial nature have created a category of factory workers. Their comparatively low numbers and their short span of existence have not so far created an industrial question, but a corporate spirit is already making itself felt and, in time, the Egyptian factory worker will doubtless become a powerful factor in the politics and economy of the country. At the present, however, he and the artisan lead very hard-working and frugal lives. Their hours of work are long, their leisure scanty and their earnings small. But here again, as was mentioned in regard to the Fellahin, they have the assets of a kindly climate, traditions of simple living and above all, a happy and contented nature. One has but to listen to the singing which accompanies every kind of "team work" to realise that labour to the Egyptian workman is more than a means of livelihood ; it is a means of expression and an outlet for his sense of rhythm and co-ordination. ~ ~ ~ ~ ~



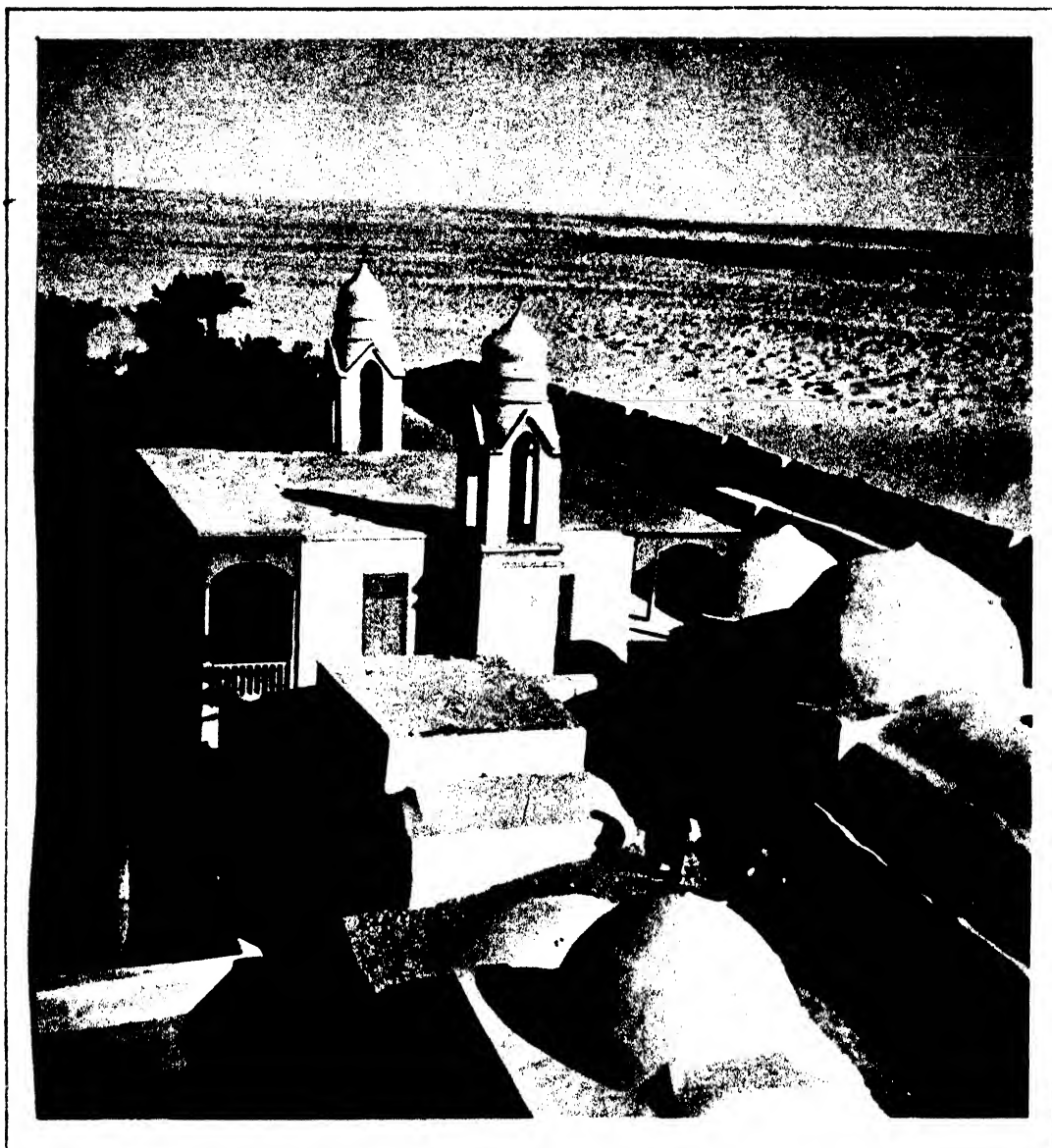
Contrary to what has happened in most other countries, labour legislation in Egypt has preceded the demands of labour organizations. In other words, the problem has been tackled before it has had time to reach a disquieting stage. The Egyptian Government has already introduced laws governing hours of work, employment of women and children, safety devices in factories and medical treatment for the workers. So long as such efforts keep, not only abreast, but ahead of the needs which they seek to serve, there is no danger of a labour problem in Egypt. ~ ~ ~ ~ ~

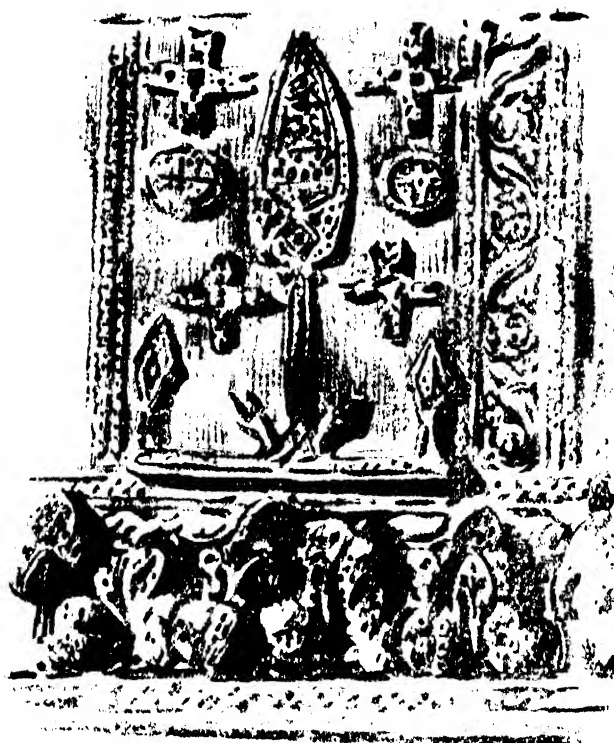
Egypt has a large official and professional class and because its representatives have usually a knowledge of foreign languages, it is from them that the visitor to Egypt often derives his main impression of the Egyptian people. Such impressions are likely to be accurate for, as already stated, the difference between class and class in Egypt is more superficial than real. But it is of course natural and desirable that contact with and knowledge of other countries than his own should form part of the equipment of every educated Egyptian. In this respect Egypt is greatly favoured. Her own position as the centre of Islamic culture, coupled with her nearness to Europe, makes it possible and easy for her educated class to assimilate what is best in those two civilisations. To speak two, three or even more languages is a commonplace among the official and professional classes of Egypt. Many of them, moreover, have travelled abroad and in addition to the contacts thereby made, there are those for which the numerous international congresses and meetings held each year in Egypt give ample opportunity. The speeding up of communications is likely to accelerate the rhythm of this constant interchange of ideas, the result of which can but be advantageous to Egypt as well as to other countries. ~ ~ ~ ~ ~

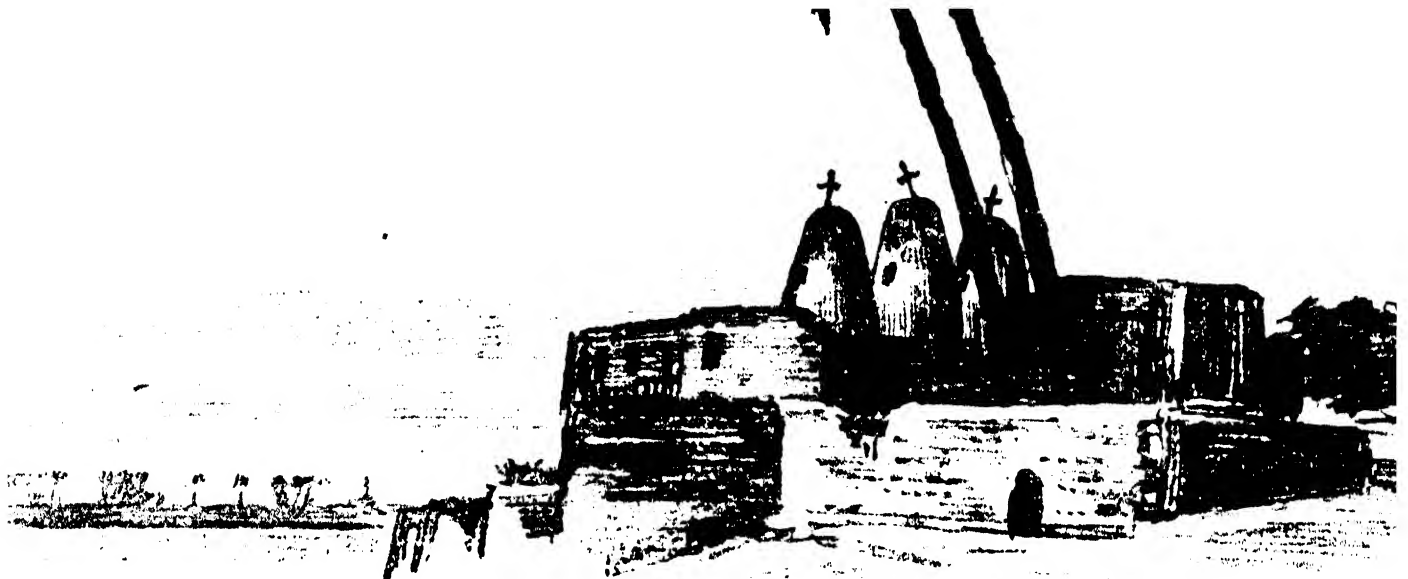
No sketch, however brief, of the people of Egypt, would be complete without a reference to the number of foreigners who have made Egypt their home. They have contributed very materially to the progress and development of modern Egypt. In return, they have found in their land of adoption, a hospitality and kindly tolerance of their beliefs and customs which has given them a friendly atmosphere in which to live, as well as the possibilities of success and prosperity. Egypt has no more sincere well-wishers than the foreign communities within her hospitable frontiers. ~ ~ ~ ~ ~ There are in Egypt diversities of creed, of origin, of education and of wealth. But there is only one Egypt, and, in the broad sense, one people in Egypt: the Egyptian people. ~ ~ ~ ~ ~











THE LAND OF THE BIBLE.

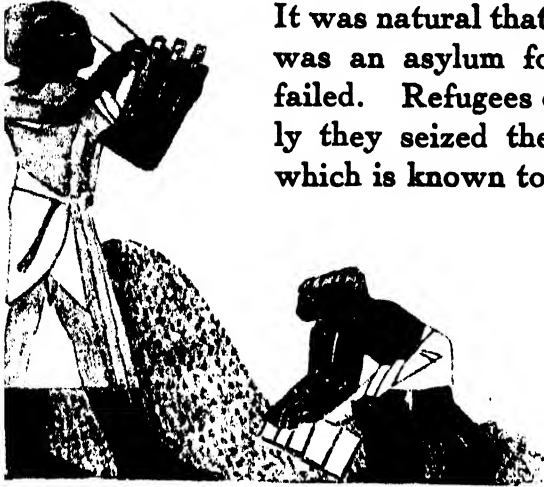
The connection between Bible history and the history and land of Egypt is frequent and important. It was to Egypt that Abraham went down at a time of famine. It was in Egypt that the chosen people dwelt for many years and from Egypt that Moses led them into the Promised Land. It was in Egypt that the Holy Family sought refuge from the cruelty of King Herod. These are well known, well remembered stories, but minor references to Egypt are constantly met with in the Bible while biblical memories still remain green in Egypt's traditions and folk-lore. — — — — —

The first actual contact between Egypt and the Bible was in the time of Abraham "and there was a famine in the land (of Canaan) ; and Abraham went down into Egypt to sojourn there ; for the famine was very grievous in the land." — — — — —

Historical research has not yet revealed which king was reigning at that time in Egypt. There is an illustration in one of the tombs at Beni-Hassan showing the arrival of a party of Israelites. It was thought at one time that this might be the arrival of Abraham and his suite, but the supposition is not generally accepted by modern archaeologists. The picture shows a company of men, women and children, 37 in number presenting themselves before an Egyptian prince. They are armed with spears, axes, bows and arrows and clubs and they carry gifts which include green eye-paint and antimony powder. The fugitives, if such they were, are richly dressed and appear to be highly civilized. — — —

Although it is impossible to say, even within the limits of a Dynasty, the date of Abraham's journey to Egypt it is thought that it was a Pharaoh of the North who presented him with "sheep, oxen, asses, camels and slaves". For the camel, one of the items on the list, was hardly known in the South. ~ ~ ~ ~ ~

It was natural that Abraham should go to Egypt which, in times of famine, was an asylum for people of neighbouring countries where crops had failed. Refugees of this nature became in time so numerous that eventually they seized the government of the country and set up the dynasty which is known to history as that of the Hyksos Kings. ~ ~ ~ ~ ~



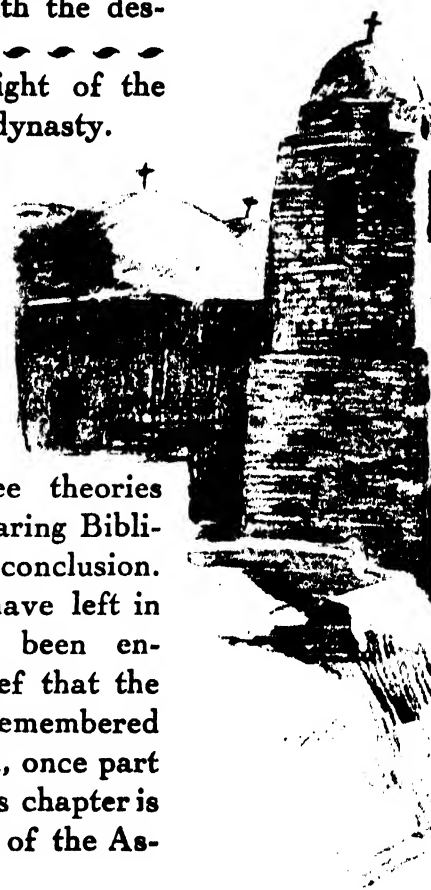
It is generally thought that it was during the period of the Hyksos Rule that Joseph was sold into Egypt and that Jacob and his family went down to that country "and the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard". How Joseph had become overseer of the officer's household and how, unjustly accused by the latter's wife, he was thrown into prison is too well known a story to need repetition. Nor, beyond the narrative of the Bible, is there any Egyptian record of the facts. But there is evidence of the measures taken by ancient Pharaohs, advised perhaps by Joseph of the Bible, to husband during years of plenty the corn that future famines might make so precious. Granaries of ancient times have been found in Egypt. They were large brick structures built with high vaulted rooms. At the top was an opening through which the corn was poured and an opening at ground level provided for its removal. Illustrations, also found, show that the corn was carefully measured and its weight written down by a scribe. But "there arose up a new king over Egypt which knew not Joseph". There were large numbers of Israelites in Egypt and they had been made welcome by the Hyksos Kings. They were to pass from the condition of honoured guests to that of bondsmen. They were called upon to build and to labour in the fields and, as the Bible tells us, to make bricks. A glance at many wall paintings still to be seen in Egypt shows what

was involved when the Israelite bondsmen were compelled to make bricks "without straw". A hole is dug at the edge of a pool so that the water may flow over the soil. The wet earth is then formed into a clay sufficiently plastic for moulding and straw or pieces of grass are used to bind the clay together. The chief use of straw in brick making is however to keep the hands of the worker dry and thus make easier the labour of moulding. Lack of straw or some similar substance vastly increases the amount of labour required. ~ ~ ~ ~ ~

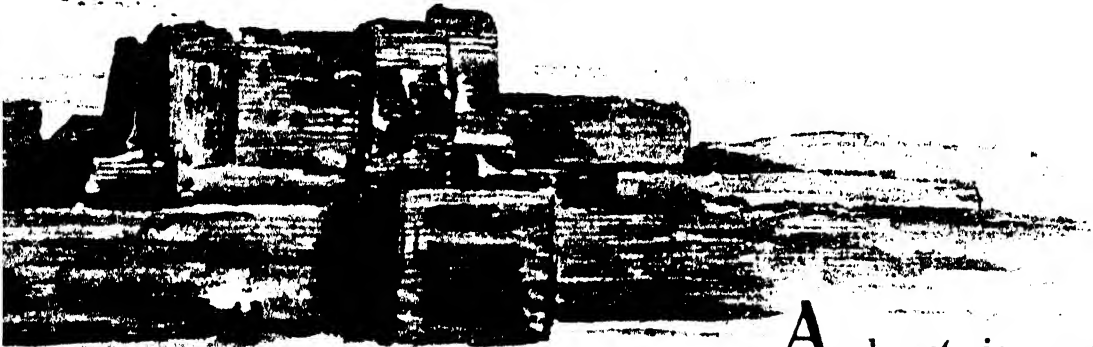
A considerable body of evidence supports the theory that Rameses II was the Pharaoh of the oppression. Rameses was a mighty builder, monuments erected by him are found all over Egypt and one of the cities built by the Israelites bears his name. He was succeeded by Merenptah who is thought to be the Pharaoh of the Exodus. It is at any rate certain that Merenptah died of what was literally "hardening of the heart". Medical examination of his mummy shows that the cause of his death was atheroma, a disease which makes the heart rigid and inelastic. The mental characteristics of this disease are narrowness of outlook and lack of enterprise. These facts would seem to tally with the description of Pharaoh as recorded in the Bible. ~ ~ ~ ~ ~

Another theory would synchronise the Exodus with the flight of the Hyksos Kings while yet a third would place it in the 18th dynasty.

W hichever of these three theories may be the true one it is certainly very difficult when comparing Biblical history with that of ancient Egypt to arrive at any exact conclusion. Of the many traces that the sojourn of the Israelites must have left in Egypt only the "Well of Moses", just outside Cairo has been enshrined in local tradition which to this day holds the belief that the well in question sprung up at Moses' bidding. It must be remembered that many Biblical references to Egypt refer to lands which, once part of Egyptian Empire, now bear other names. With these this chapter is not concerned but it is curious to compare the Bible account of the As-



syrian Sennacherib's invasion of the Holy Land with that of Herodotus :-
 "Sennacherib, King of the Arabians and Assyrians marched a large
 army against Egypt ; whereupon the Egyptian warriors refused to as-
 sist him ; and the priest..... entered the temple and bewailed
 before the images the calamities he was in danger of suffering. While
 he was lamenting, sleep fell upon him and it appeared to him in a vision
 that the god stood up and encouraged him..... Confiding in this
 vision he took with him such of the Egyptians as were willing to follow
 him and encamped in Pelusium, for here the entrance into Egypt is ; but
 none of the military caste followed him, but tradesmen, mechanics,
 and sutlers. When they arrived there a number of field mice, pouring
 in upon their enemies, devoured their quivers and their bows and,
 moreover, the handles of their shields ; so that on the next day, when
 they fled bereft of their arms, many of them fell". The facts as related
 by Herodotus are the same as those recorded in the Bible except that
 the rout of the Assyrians is attributed by the former to the field mice
 and by the latter to the Angel of the Lord. ~ ~ ~ ~ ~

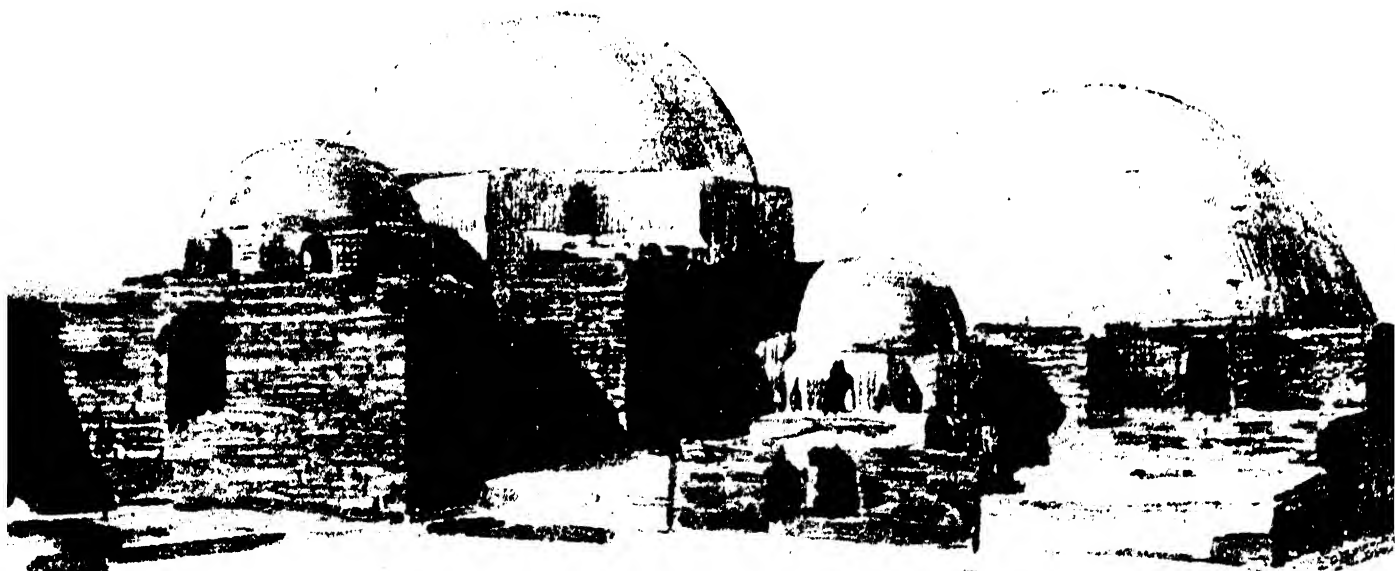


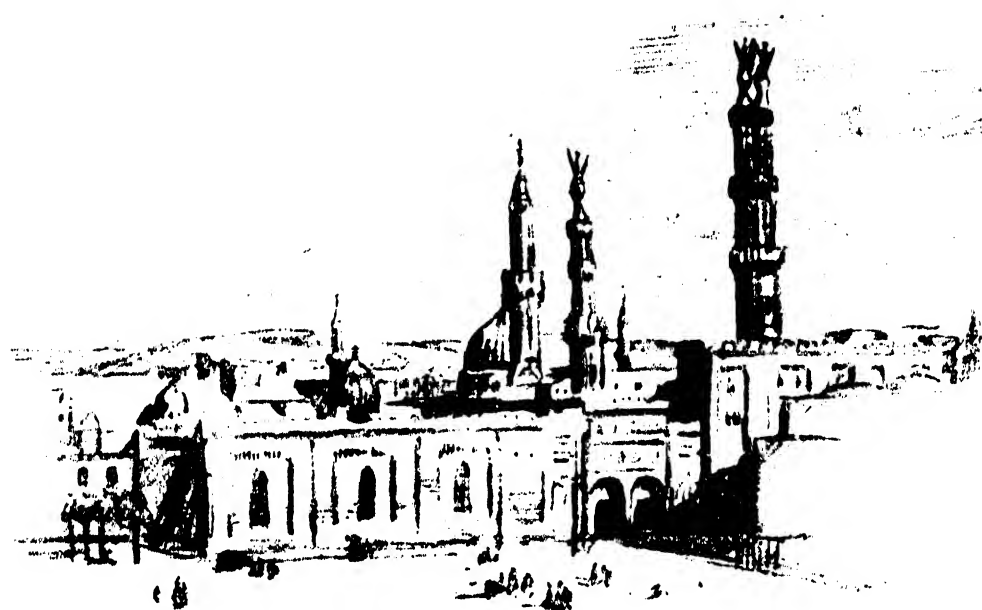
And yet in course of time the
 Assyrians were to conquer Egypt. The Egyptian Pharaoh put up a
 gallant fight at Thebes but the great city fell, a calamity which the Hebrew
 Prophet Nahum describes in graphic terms. ~ ~ ~ ~ ~
 The Assyrian conquest was short lived. The next great invasion was
 that of Cambyses, King of Persia and here again a battle was fought
 at Pelusium. The Persians were followed by the Greeks and the era
 of the Ptolemies set in. Their fortunes are described in the 11th Chapter
 of Daniel. It was under Ptolemy Philadelphus that the LXX version
 of the Scriptures was written. Of this, tradition relates that 72 trans-
 lators were engaged in the task and that they completed the work in
 72 days. Their work is often quoted in the New Testament and the
 Acts of the Apostles. ~ ~ ~ ~ ~

Under the Roman era which followed that of Greece the flight into Egypt took place. The ancient town of Heliopolis (now the village of Mataria) is accepted by tradition as the Holy Family's first halt in Egypt and the sycamore tree under which the weary travellers rested is still known as the Virgin's Tree. The Evangelist Matthew gives no detail as to where the Holy Family dwelt while in Egypt and here again tradition implements historical record. According to tradition they lived in the vicinity of what is now known as Old Cairo and a Coptic Church stands on what is believed to be the site of their home. ~ ~ ~ ~ ~

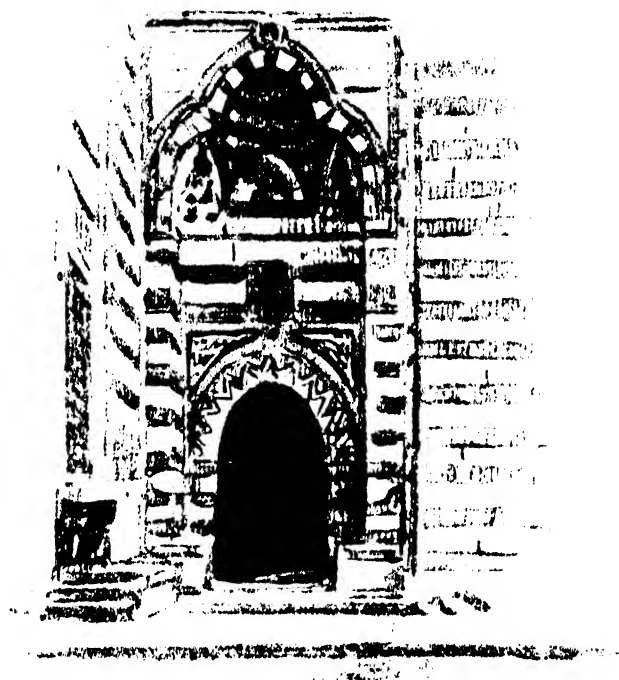
In the Acts of the Apostles there are three references to Egypt. The first alludes to the Eunuch who served the Queen of Ethiopia. The second concerns Apollos "mighty in the Scriptures" and "who came from Alexandria". The third and last tells of the wheat ship from Alexandria which conveyed Paul and his company to Rome after they had been shipwrecked at Malta. ~ ~ ~ ~ ~

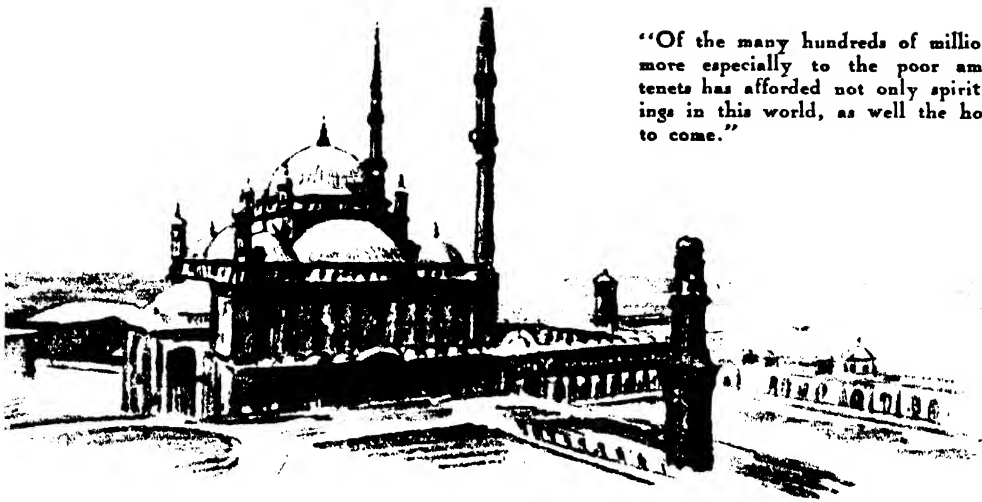
But it is not so much the numerous references to Egypt in the Bible that make of Egypt a Bible land. It is more a question of atmosphere. Today as in biblical days the peasant's life is one of simple, cheerful frugality. Today as then the fertile fields contrast with the desert over which Moses led his people. In spite of modern progress and side by side with modern developments and inventions there is a timeless, changeless element in Egypt and Egyptian life and, to the biblical student, this is one of Egypt's greatest charms. ~ ~









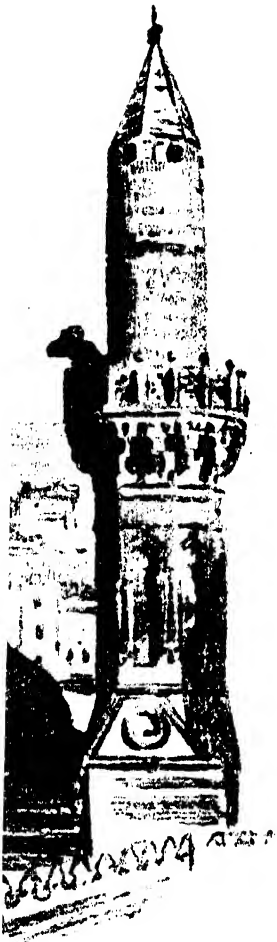


"Of the many hundreds of millions who have embraced Islam and more especially to the poor amongst them, the adoption of its tenets has afforded not only spiritual consolation but material blessings in this world, as well the hope of immortality in the world to come."

(Cromer).

THE LAND OF ISLAM.

Of the fifteen million inhabitants of Egypt fourteen million follow the faith of Islam. These fourteen million are but a fraction of the masses who throughout the world profess the religion founded by the Prophet Mohammed. Islam has its adherents in distant Japan, in China, Malaya, India, South Africa as well as in countries like those of Northern Africa which are predominantly Moslem. Yet it is in Egypt that the intellectual and moral centre of Islam is to be found ; it is to the theologians of Egypt that Moslems turn for guidance in matters of faith and conduct ; it is from the jurists and theologians in Egypt that they seek interpretations of the sacred Koranic law. — The university of Al-Azhar is the nursery in which these theologians and jurists are raised and Moslem students from all over the world attend its classes. But before outlining the activities and scope of this famous centre it may be well to recall the main tenets and injunctions of the religion on which it is based. — — — — — The two grand principles of the Mohammedan faith are:- "There is no deity but God" and "Mohammed is the apostle of God". — — — This simple creed is completed by a code of conduct which is drawn from the Koran, the sayings of the Prophet, the early traditions of his disciples, and from analogy. — — — — — The orthodox followers of Islam are divided into four sects which differ from each other on minor points only. Deriving their names from the

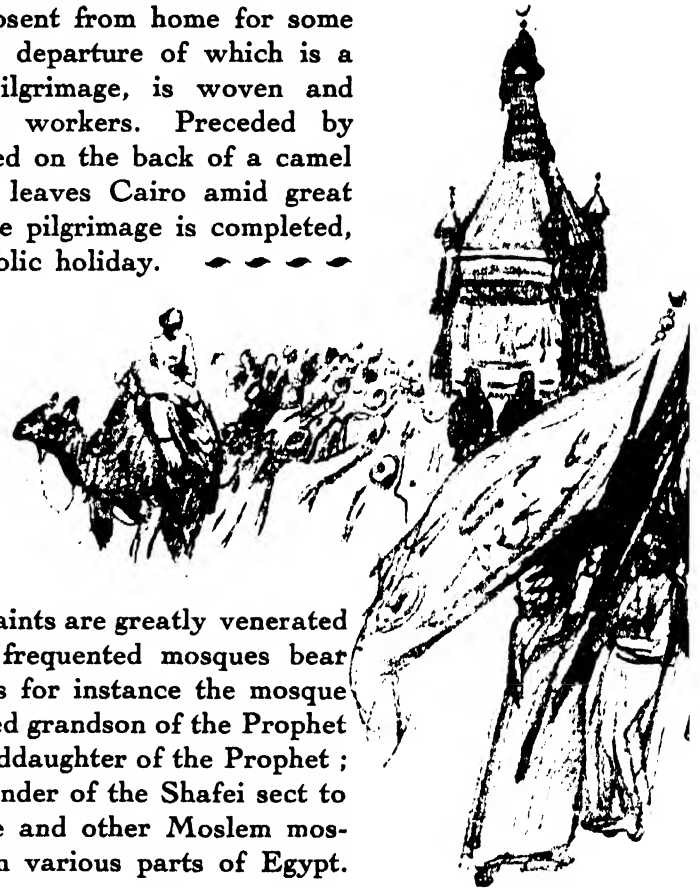


learned doctors whose tenets in these minor matters they have adopted, they are respectively, the Hanafi, Shafei, Maliki and the Hanbali. The majority of the Moslems of Egypt belong to the Shafei sect, thus called after the learned Imam el Shafei whose tomb is in a much frequented mosque on the outskirts of Cairo. ~ ~ ~ ~ ~ The main obligations laid down by the ritual and moral laws of Islam are prayer, alms-giving, fasting and pilgrimage. ~ ~ ~ ~ ~ The liturgical hours for prayer are five in number : sunset, night-fall, day-break, noon and mid-afternoon. The times are announced by the call to prayer chanted from the minarets of mosques but the prayers themselves may be said either within or without the mosque. Indeed, as no one who visits Egypt can fail to observe, prayers are often said at home or in the fields. ~ ~ ~ ~ ~

Friday, the holy day of the Moslem week, is the day when prayer in common and in the mosque is the rule. In this connection it may be mentioned that His Majesty King Farouk regularly attends the Friday devotions in one or other of the great mosques where, as Lane observed more than one hundred years ago, "the rich and poor pray side by side, the man of rank and wealth enjoying no peculiar distinction or comfort". Other special prayers are said on particular occasions such as on the two grand annual festivals, and on the nights of Ramadan (the month of fasting). The second injunction of the Moslem religion is observed throughout Egypt. It is generally known that the Moslem fast is a severe one lasting as it does from sunrise to sunset over a period of thirty days, the month of Ramadan ⁽¹⁾. During those long hours and even when Ramadan falls in the height of summer no food and not a drop of water may pass the believer's lips. ~ ~ ~ ~ ~

⁽¹⁾ The Moslem year is composed of twelve lunar months and is consequently shorter than the Gregorian year. It thus follows that a Moslem month, Ramadan for instance, begins some ten days earlier each year when compared to the corresponding month in the Gregorian calendar.

Alms-giving is very generally practised by the Moslems of Egypt. At each of the great festivals and on many other occasions food, clothes and money are distributed to the poor and wealthy people invariably commemorate a wedding or birth in their families by providing meals or gifts for those less fortunate. The Ministry of Wakfs (Pious Foundations) disposes of large sums left by endowments the income of which is devoted to philanthropic and religious work. Of late years "organized" charity has greatly developed in Egypt. Two of the largest Hospitals in the world are run by charitable societies, while popular kitchens, where free or under-cost meals are supplied, and seaside camps for town children are supported by public contributions. ~ ~ ~ ~ ~ The pilgrimage to Mecca is performed each year by many thousands of Egyptian Moslems. A generation or so ago it was a long and often perilous undertaking. Now however with an air service from Egypt to the Holy City the pilgrim need only be absent from home for some two or three weeks. The Holy Carpet, the departure of which is a picturesque accompaniment to the yearly pilgrimage, is woven and embroidered in Cairo by specially trained workers. Preceded by heralds and musicians the Holy Carpet, carried on the back of a camel specially bred and reserved for the purpose, leaves Cairo amid great ceremony and rejoicings. Its return, when the pilgrimage is completed, is the occasion of further rejoicings and a public holiday. ~ ~ ~ ~ ~

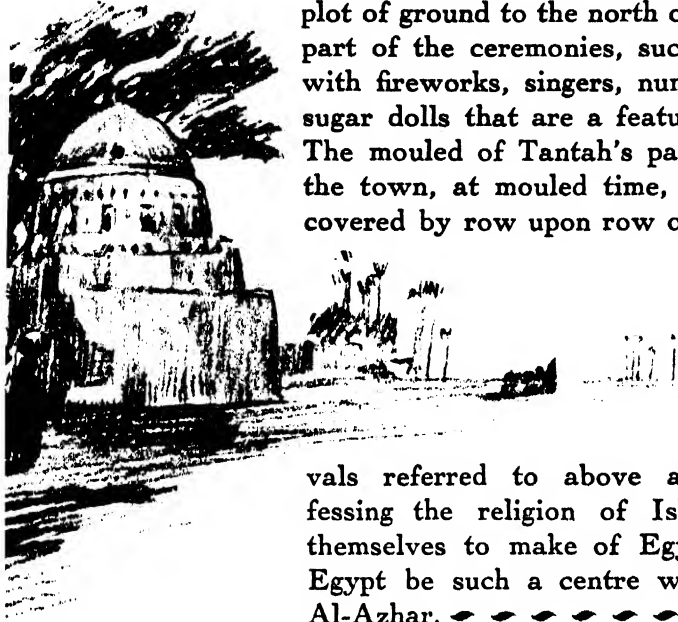


Moslem saints are greatly venerated in Egypt. Several of the largest and most frequented mosques bear the names of the holy person buried therein as for instance the mosque of the Hassanein in which the head of a martyred grandson of the Prophet is interred ; the mosque of Saida Zenab, a granddaughter of the Prophet ; and the mosque of El-Shafei where lies the founder of the Shafei sect to which most Egyptian Moslems belong. These and other Moslem mosques are in Cairo, but there are many also in various parts of Egypt.

Tantah, in the Delta, the tomb of the Sayed Ahmed El-Bedawi attracts quite as many visitors as any Cairo mosque. The tomb of El Dessuki in the western Delta is almost as famous. ~ ~ ~ ~ ~

"Mouleds" or anniversary birthday festivals are held in honour of most celebrated saints. The most famous mouled celebrated in Cairo is that of the Prophet. The festival which lasts nine days is held on a large plot of ground to the north of Cairo. In addition to the purely religious part of the ceremonies, such as chanting of the Koran, there is a fair with fireworks, singers, numerous booths and stalls for the sale of the sugar dolls that are a feature of most mouleds. ~ ~ ~ ~ ~

The mouled of Tantah's patron saint is also very largely attended and the town, at mouled time, presents a curious aspect with its outskirts covered by row upon row of tents and awnings. ~ ~ ~ ~ ~



The ritual ceremonies and festivals referred to above are of course common to every nation professing the religion of Islam. They would not therefore suffice in themselves to make of Egypt the centre of Islam. Nor perhaps would Egypt be such a centre were it not for the existence and influence of Al-Azhar. ~ ~ ~ ~ ~

For nearly a thousand years the university or, more accurately, the collegiate mosque of Al-Azhar has been known as the best school of Arabic literature, Moslem theology and jurisprudence. At first sight it may seem curious that these three subjects should be bracketed together ; but it must be remembered that Arabic is not only the language spoken in Egypt and other countries, it is also the medium by which the Koran was revealed. As such it has acquired a sacred character, a thorough knowledge of Arabic being an essential preliminary to a thorough knowledge of the Koran. It therefore follows that Arabic literature and Moslem theology are correlated subjects. The same may be said of jurisprudence. The religion of Islam is more than a faith to which its followers subscribe ; it is a social system and it legislates not only in matters of belief but in social matters such as marriage, divorce, right of property, inheritance and successions. Jurisprudence is thus an important part of a theologian's education. ~ ~ ~ ~ ~

Al-Azhar was founded in A.D. 970. It was intended to be the chief mosque or official place of worship for the then new city of Cairo. Not until some years later did it become an educational centre. Since then however it has attracted students from every part of the Moslem world. Indian, Turkish, Malay, Chinese and Japanese students are among the many nationalities represented at Al-Azhar. They all study Arabic in order to read the Koran in the original. — — — — —

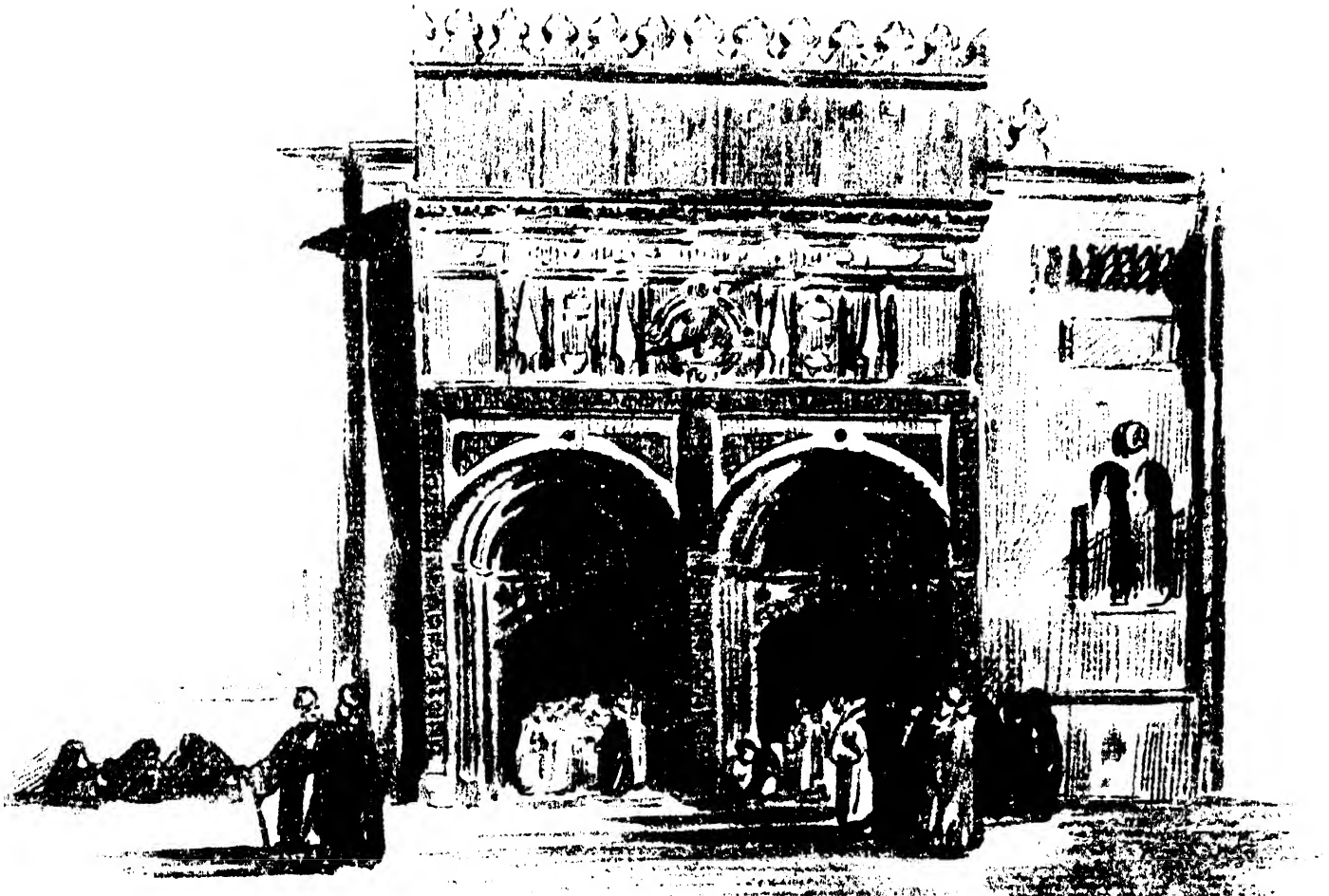


The Arabic language and all subjects connected with the faith of Islam were for many centuries the sole curriculum of Al-Azhar. Latterly, however, and particularly since the reign of His late Majesty King Fuad, this ancient University has opened wide its gates to other studies. At the present day it may be said that a complete Al-Azhar training is a complete education. Secular sciences are in honour, the study of foreign languages is encouraged. Future teachers are trained not only in the subjects they will be called upon to teach but also in the best methods of teaching. These and other reforms have involved an extension of premises and several departments of the University's activities are now housed in various parts of Cairo while, continuing a tradition of the past, affiliated colleges have been opened in several of the provincial towns of Egypt. — — — — —

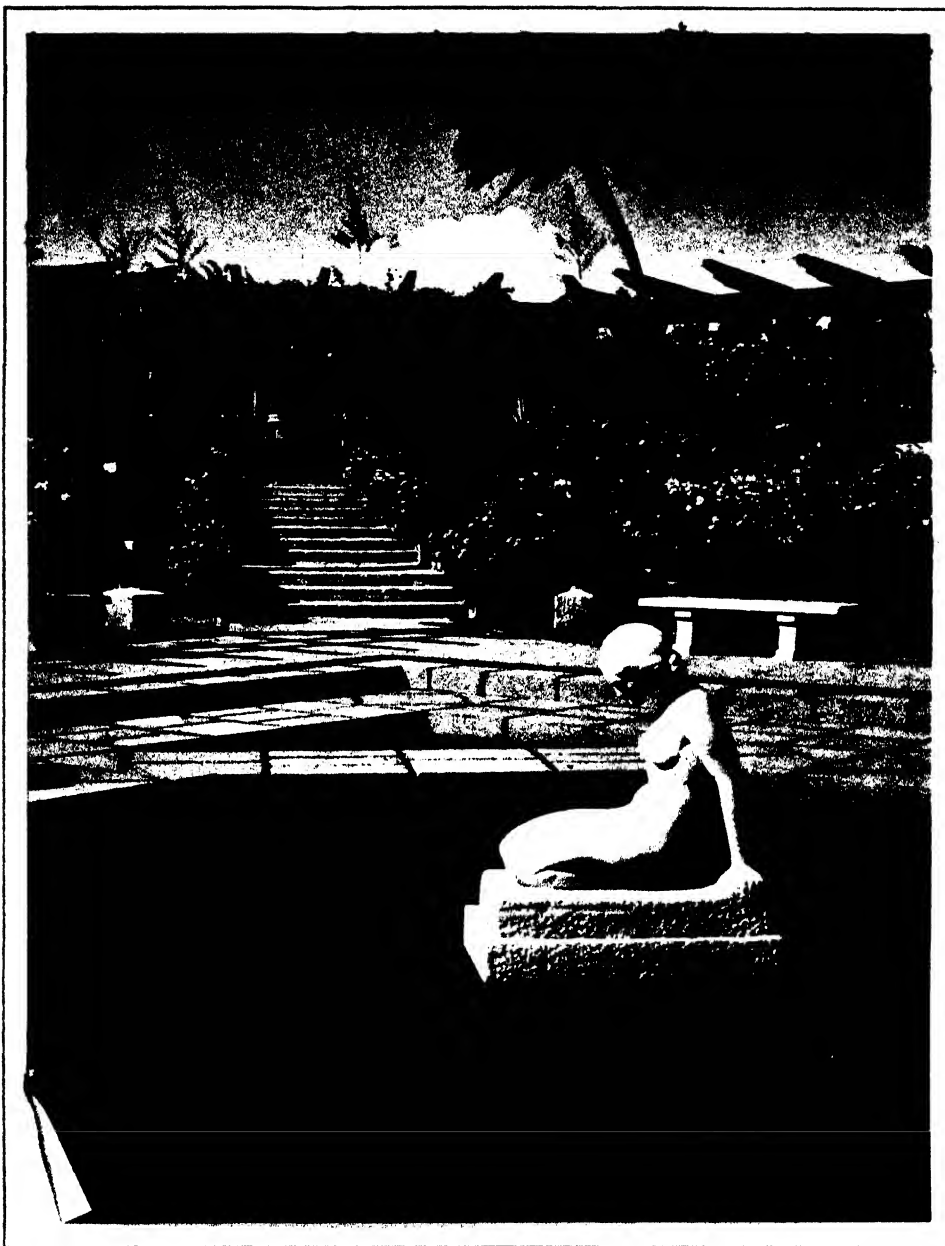
Yet, in adapting its methods to modern trends of thoughts and modern needs, Al-Azhar remains in a sense unchanged. Just as it did nearly a thousand years ago, it still draws its inspiration from the simple tenets of a noble faith; it still has as its aim and object, the maintenance of that faith in its primitive purity and the preservation of the religious heritage of which it is the vigilant guardian. In another thousand years the picturesque court-yards of Al-Azhar may - who knows - have disappeared. Such a disappearance would be an architectural tragedy. But it would not, could not, affect the inner life, the spiritual foundations of the University itself, life and foundations which, rooted in faith, are stronger and more lasting than marble or stone. — — — — —

Egypt is a land of Islam. Perhaps that it why it is also a land of tolerance, a land in which no man is prevented from worshipping God in such manner as his faith dictates, where freedom of conscience reigns, where religious persecution is unknown. ~ ~ ~ ~ ~

For fourteen million of Egypt's inhabitants Islam is the religion of their daily life. To the others it is a faith which inspires, with respect and admiration, a sense of gratitude for its wide tolerance towards other creeds. ~ ~ ~ ~ ~



Al-Azhar. The great gate



Antoniades Garden, Alexandria





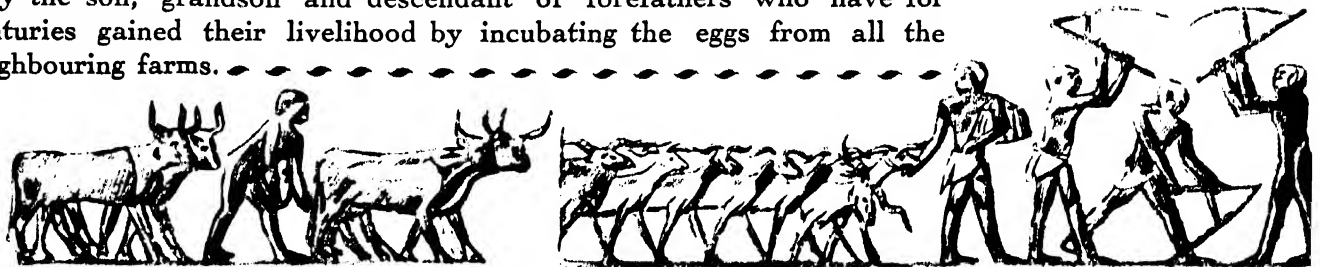
AGRICULTURE.

From the very earliest days of her history Egypt has always been what she is today: a predominantly agricultural country. The fertility of her soil and the climate with which she is favoured have made her crops a standard of excellence which, frequently quoted in the Bible and in other ancient works, still holds good today. It would be fascinating to speculate on whether the agricultural excellence of Egypt should be ascribed to the labours and skill of her inhabitants or whether that labour and skill arises from the natural factors which, in the case of Egypt, have been so bountifully bestowed on the land. ~ ~ ~ ~ ~

Ancient papyri give us a graphic picture of the agricultural cycle in ancient Egypt. Then, to an even greater extent than nowadays, the work of the cultivator was regulated by the annual rise and fall of the Nile. In September the main work was that of guarding the dykes. By October land already emerging from the floods was being broken up. November was the great sowing month. Corn, which was then the staple crop, was harvested in April and May. ~ ~ ~ ~ ~

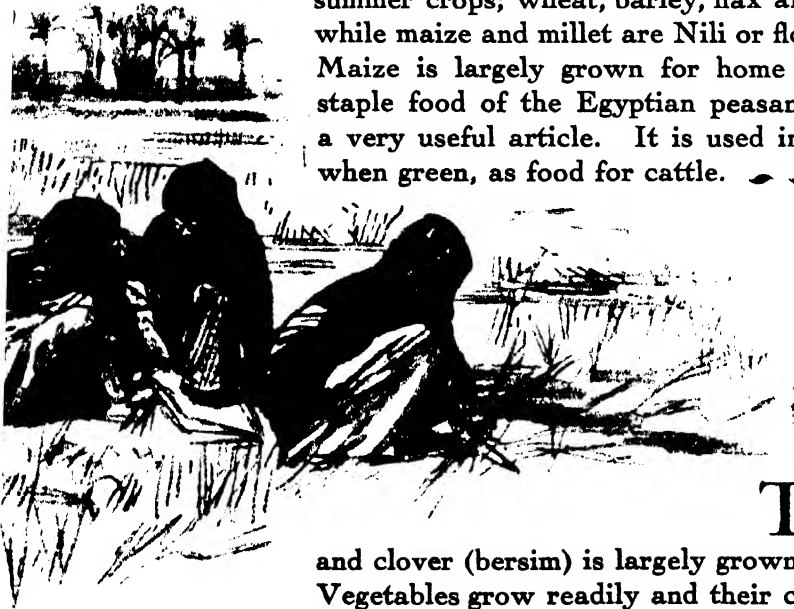
Little or no change has affected throughout the centuries the ancient Egyptian method of sowing corn. The seed was broadcast and the grain covered over by dragging a branch over the mud, or if the land was dry, by light surface ploughing. The primitive plough was a hoe drawn by cattle. The handle was short, and the ploughman was almost

converging at the points. The former has now completely disappeared but a few specimens of it still existed until the great cattle plague of 1863. A breed of sheep, common in the Middle Kingdom, is also extinct. It had long, horizontal, twisted horns; the other variety with grooved horns still survives. Goats and pigs were common in Ancient Egypt and so was the ass, indispensable for transport of food and water. The camel was not a domestic animal. It appears in records of the First, the nineteenth, and the twenty-fifth Dynasties but was probably an importation as it certainly was in the Roman period when it was used as a water carrier. Not until the Arab invasion did the camel become an acclimatized domestic animal in Egypt. There is no record of the horse until the eighteenth Dynasty and it then appears to have been used solely for drawing chariots. There was a great variety of dogs used for hunting, as scavengers and as domestic pets, but curiously enough there is no record of the cat until as late as the twelfth Dynasty. — — — A typical example of Ancient Egyptian agricultural skill and one which has never been equalled in any other country is the artificial hatching of eggs. The domestic fowl was unknown in Egypt before the Deltaic Dynasties but Diodorus in the first century B.C. describes how its eggs were hatched artificially, as they are at the present day, in ovens of which the heat is tested by the hand alone. The method, primitive though it be, is extraordinarily successful and, simple though it may seem, requires a very great deal of skill which in most cases is hereditary. The "hatcher" in an Egyptian village today is almost invariably the son, grandson and descendant of forefathers who have for centuries gained their livelihood by incubating the eggs from all the neighbouring farms. — — —



Modern irrigation and the introduction of the cotton plant have effected many changes in the agricultural life of Egypt. By means of canals, "basins", dams and barrages, the Nile flood is now utilized to a greater extent than ever before. The result has been a great increase in the area of cultivated or cultivable land. — — —

Figures, in this connection, are more eloquent than words. In 1798 the soil under cultivation in Egypt covered no more than 3,520,000 acres ; in 1938, 7,000.000 acres were yielding excellent crops. . . . The kind of crops now cultivated depends largely on whether the land is under perennial, flood or "basin" irrigation. Perennial irrigation, where there are canals which can be supplied with Nile water all through the year, permits of two and sometimes three crops yearly. In lands under basin irrigation only one crop can be grown. . . . There are three agricultural seasons : (1) summer (sefi) from April 1 to July 1, when crops are grown only on land under perennial irrigation ; (2) flood (Nili) 1st August to 30th November ; and (3) winter (shetwi) 1st of December to 31st of March. Cotton, sugar and rice are the chief summer crops ; wheat, barley, flax and vegetables are chiefly winter crops while maize and millet are Nili or flood crops. . . . Maize is largely grown for home consumption, its grains forming the staple food of the Egyptian peasantry. The stalk of the maize is also a very useful article. It is used in the building of houses, as fuel and, when green, as food for cattle. . . .



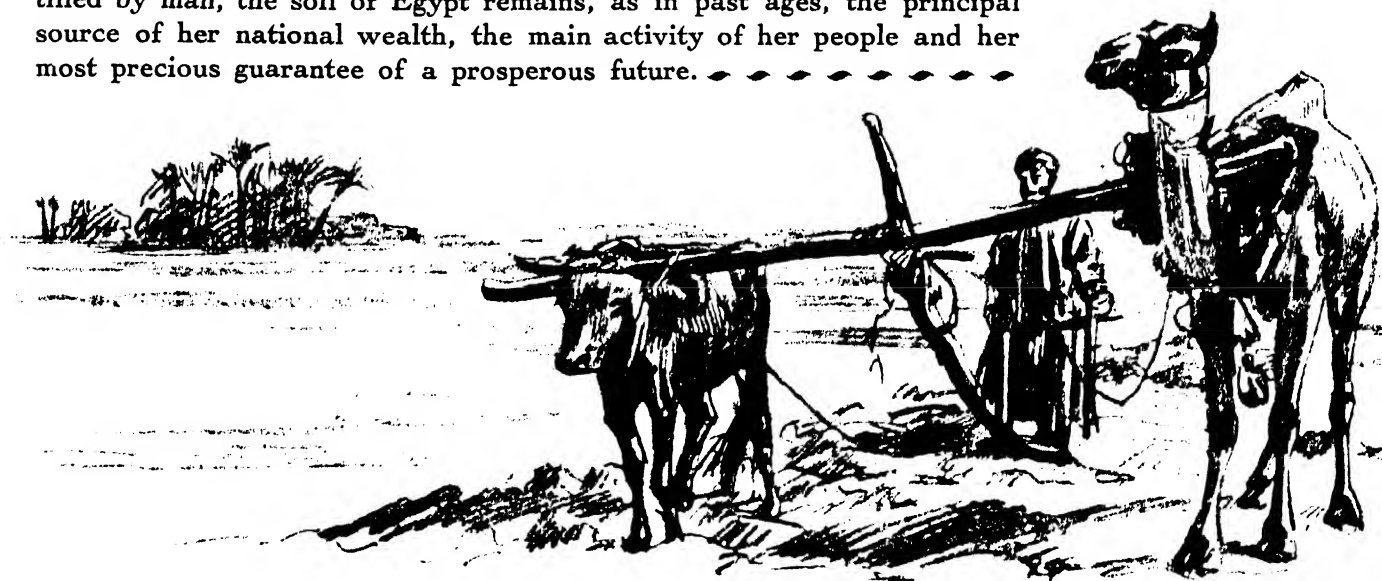
There is little pasture-land in Egypt and clover (bersim) is largely grown as food for cattle and horses. . . . Vegetables grow readily and their cultivation is an important item of fellahin husbandry. The onion is grown in large quantities in Upper Egypt, chiefly for export. Tomatoes are also grown for export and other vegetables raised are leeks, marrows, cucumbers, cauliflowers, lettuce, turnips, artichokes and spinach. . . . The common fruits are the date, orange, tangerine, mango, lemon, fig, grape, apricot, peach and banana. Large quantities of melons and strawberries are also grown and, in the last twenty or thirty years, mango cultivation has been practised with much success. Olive trees flourish in the Fayum and in several of the oases. . . .

One of the things that always strikes the visitor to Egypt is the great number and variety of flowering trees. Acacias, mimosas, ilex and tamarisk grow readily under the Egyptian sun and an avenue of flame-trees in full bloom — there are many in Cairo, Alexandria and Port Said, is a sight of unforgettable beauty. ~ ~ ~ ~ ~

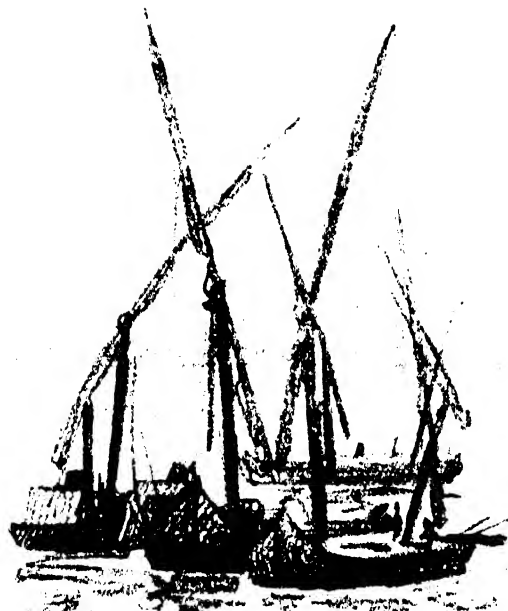
Here seems the place to mention Egypt's wealth of flowers. Paradoxical as it may appear, most of the wild flowers found in Egypt flourish in the desert. They come up almost overnight whenever a shower of rain moistens the ground. In the palm groves of the desert oases as in some of the narrow ravines in the eastern desert, ferns and flowers grow in a luxuriant abundance unknown to northern climes. Of these wild flowers the most common are the yellow daisy, the poppy, the iris, the asphodel and the ranunculus. ~ ~ ~ ~ ~

The gardens of Egypt are far-famed and given a good supply of Nile earth and Nile water there are very few flowers that cannot be grown. Among the more usual cultivated flowers are the rose (which has always been a favourite with Arab peoples), the jasmine, the narcissus, the lily, the oleander, the chrysanthemum, the geranium, the dahlia, the henna plant, the helianthus and the violet. The lotus, so greatly prized by the Ancient Egyptians, is found in the Delta though never in the Nile itself. There are two varieties of this celebrated water-lily, the one white, the other blue. ~ ~ ~ ~ ~

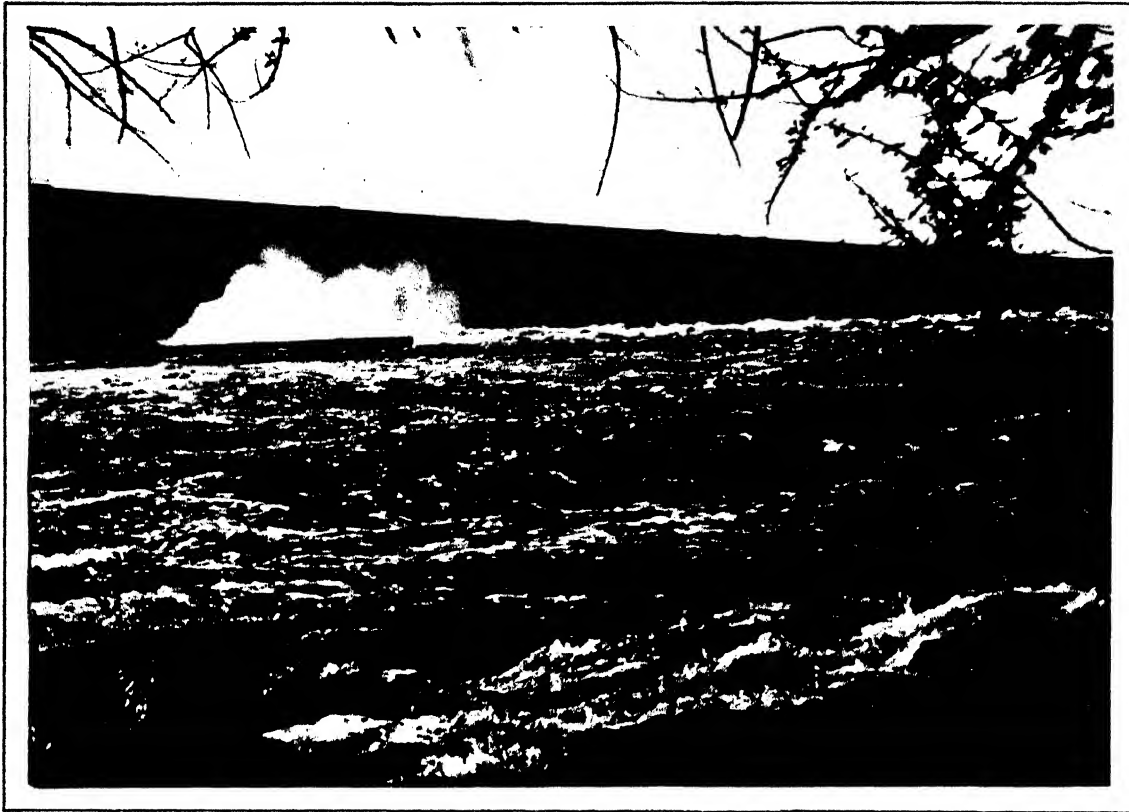
Favoured by nature and diligently tilled by man, the soil of Egypt remains, as in past ages, the principal source of her national wealth, the main activity of her people and her most precious guarantee of a prosperous future. ~ ~ ~ ~ ~



Ploughman and team



A group of Nile boats



Aswan Dam



A riverside scene



THE NILE.

What would the earth be like if all its springs were sealed, all its rivers dry, and its multitudes of men left parched and panting with thirst! One has only to think of that to sense the cooling freshness of the 'Water Song', the first perhaps that may have been known of men when men were beginning to think under its gleaming, inducer of dreams".

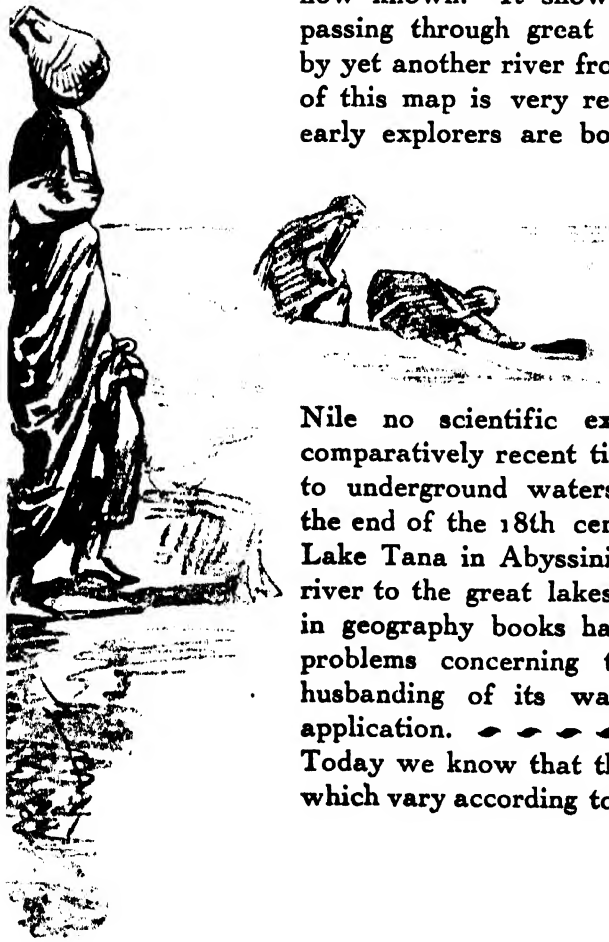
Blasco Ibanez.

Many centuries ago Herodotus described Egypt as "the gift of the Nile". Herodotus was right. Were it not for the Nile, what is now Egypt would be a waste of desert from her western frontier to the Red Sea. ~ ~ ~ ~ ~

Other countries are watered by rivers. Few others can claim, as Egypt can claim to be the valley of one river; a narrow valley across which, in many parts of the country, the outlying edges can both be seen at once by an observer standing in the middle. Save for occasional oases it is only in the Delta that the valley of the Nile branches out. In Upper Egypt the average width of the valley is no more than seven or eight miles. And yet this narrow valley gives life and prosperity to fifteen million human beings. ~ ~ ~ ~ ~

The great Nile has two sources, one near Lake Tanganyika, the other in the highlands of Abyssinia. Its main tributary, the White Nile, rises in the watersheds of Lake Victoria, and journeys over 2,000 miles through forest and swamps before it is joined by the Blue Nile. The combined waters then pour into the main stream nearly 1,000 miles south of Egypt's border. In this long stretch of desert only one tributary,

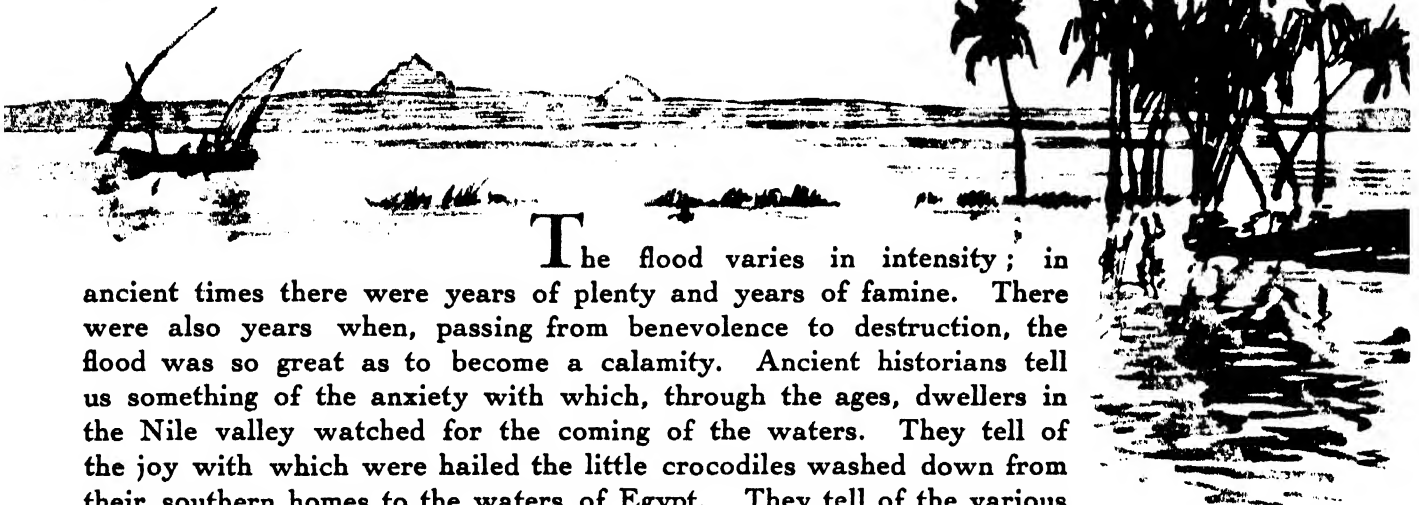
the Atbara, adds to Nile Waters and then only during the flood season. It is the fertilizing soil brought down during the flood time by the Blue Nile, White Nile and Atbara Rivers that have made and continue to make the fertility and prosperity of Egypt. ~ ~ ~ ~ ~ It is common knowledge that the Nile rises each year and sheds its lifegiving waters on the land through which it flows. But the mechanics of its rise and fall appeared to the writers of ancient times the most impressive and inexplicable of miracles. Some of them suggested that, with the Tigris and the Euphrates, the Nile emerged from a dome in paradise. Later belief placed the source of the Nile near the Elephantine Islands where the town of Aswan now stands. Not until the era of the Ptolemies (two centuries before Christ) was a more scientific theory advanced to explain the sacred River. Indeed the famous and interesting map then drawn up is very much more than theory ; based on exploration it has remarkable points of resemblance with the facts as they are now known. It shows rivers rising in the Mountains of the Moon, passing through great lakes, ending further north and joined later on by yet another river from a different source. The comparative accuracy of this map is very remarkable when the severe handicaps suffered by early explorers are borne in mind. ~ ~ ~ ~ ~



For the seasonal rise and fall of the Nile no scientific explanation was given or even attempted until comparatively recent times. By the ancients it was attributed to tides, to underground waters and even to the action of angels. Towards the end of the 18th century the source of the Blue Nile was traced to Lake Tana in Abyssinia, and 19th century explorers followed the main river to the great lakes of Central Africa. By the 20th century gaps in geography books had been filled up but there still remained many problems concerning the meteorological cause of the flood and the husbanding of its waters awaiting enquiry, solution, and practical application. ~ ~ ~ ~ ~ Today we know that the Blue Nile and the White Nile, in proportions which vary according to the seasons, are the factors which determine the

output of the main stream. If there were only the Blue Nile, Egypt would receive a flood of water between July and October, for during these months it contributes 67% of the 33.5 milliards of water brought to the parent stream. For the rest of the year however its contribution falls to 28%. If there were only the White Nile the valley of the Nile would be parched during the summer months. As the old phrase runs: "The White Nile makes the Nile and the Blue Nile makes Egypt". It is in June that the waters of the Nile are at their lowest point. And then, slowly at first but with increasing rapidity the bounteous rise begins. Ancient inscriptions record hymns of praise to this harbinger of fertility which poets of long ago ascribed to the tears which Isis had let fall into the River. ~ ~ ~ ~ ~

As days pass and the waters rise the flood swirls and swells, and in ancient times, overflowing its banks inundated the land. When the floods had abated and the river had returned to its bed a layer of rich fertilising deposit was left on the uncovered land. On this the peasant sowed his seed. While this routine can hardly be called an irrigation system it had at least the merits of simplicity and ease. ~ ~ ~ ~ ~

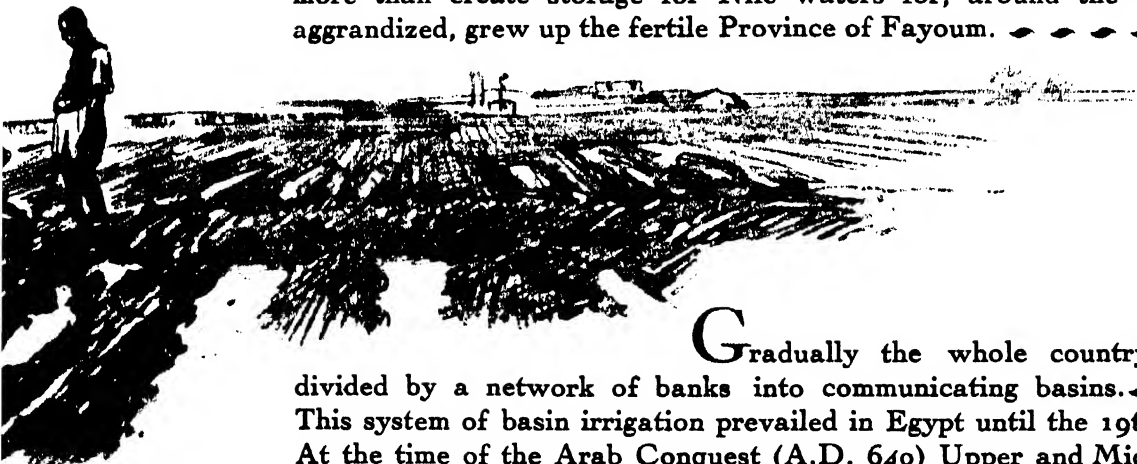


The flood varies in intensity; in ancient times there were years of plenty and years of famine. There were also years when, passing from benevolence to destruction, the flood was so great as to become a calamity. Ancient historians tell us something of the anxiety with which, through the ages, dwellers in the Nile valley watched for the coming of the waters. They tell of the joy with which were hailed the little crocodiles washed down from their southern homes to the waters of Egypt. They tell of the various stages of the flood and of the solemn moment when the water reached the top of the banks. They tell of the prayers, the ceremonies, of the cry "Hail o river that comest to give life to Egypt". ~ ~ ~ ~ ~

The simple succession of flood, sowing and harvest must have lasted for many centuries. But the urge for preservation against drought and devastating flood caused the ancient Egyptians to seek methods for the

guidance and control of the river, hoping thus to lessen the hardships of lean years and spare the land from further inundation. They dug channels across the higher lands immediately flanking the river to carry water to the low lying lands beyond. They erected a series of cross banks to prevent the water flowing northwards in which direction the land naturally slopes. This was the origin of what is known as the basin system of irrigation. ~ ~ ~ ~ ~

These cross banks however were several times destroyed by high floods and King Menes (of the First Dynasty) ordered the construction of banks along the Nile to keep the river within bounds. Such an enterprise, even in those days of cheap if not compulsory labour, was colossal in its magnitude. Even King Menes failed to carry it through. Of the two banks which he decreed only one, that on the left side, was erected. The right bank was left to the mercy or fury of the flood. Centuries later King Sesostris decided to complete the work of Menes and, by a stroke of genius saw in the depression of Lake Moeris an overflow for excessive flood waters and a reservoir which could store them for future use. By connecting the river with Lake Moeris Sesostris did more than create storage for Nile waters for, around the Lake thus aggrandized, grew up the fertile Province of Fayoum. ~ ~ ~ ~ ~



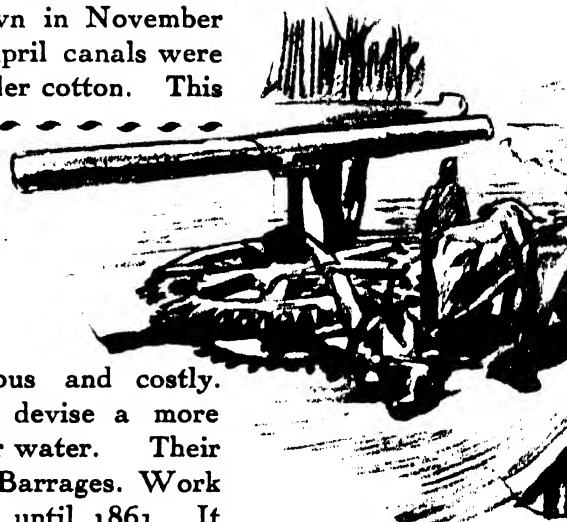
Gradually the whole countryside was divided by a network of banks into communicating basins. ~ ~ ~ ~ ~ This system of basin irrigation prevailed in Egypt until the 19th century. At the time of the Arab Conquest (A.D. 640) Upper and Middle Egypt were divided up into several basins. The Delta, under the same system, was divided from its apex to the sea by six branches of the Nile, which filled the basins during flood and drained them later. ~ ~ ~ ~ ~

The Arab rulers did however much valuable work in the realm of irrigation. All along the banks of the Nile they erected gauges indicating the levels of water at different stages. Readings on the Nilometer at Roda near Cairo go back to the beginning of the 8th century. At that

time the area under cultivation was in the neighbourhood of one and-a-half million acres. This figure rose, still under Arab rulers, to three million acres supporting a population of 12 millions. ~ ~ ~ ~ ~

Two factors were, in the 19th century, to revolutionize the control of Nile waters. One was the genius of Mohammed Ali, founder of the present Egyptian royal dynasty ; the other was the introduction of the cotton plant brought to Egypt from Brazil and India in 1830. ~ ~ ~

Nile soil can produce the finest cotton in the world. Under the basin system however the cotton plant suffers from lack of water. It must be planted before the Nile begins to rise, it requires frequent waterings and its maturity corresponds with flood time. Mohammed Ali having decided to grow cotton set about to find the means whereby it could be grown. He ordered the embankment of the Delta branches of the river, the digging of deep canals to conduct the low level waters of the summer to the neighbourhood of the land under cotton and to protect these lands from inundation during flood. Regulators were built to hold up and raise the level of low water and bring it within a reasonable lift for irrigation by means of pumps. Cereals were sown in November after the flood had subsided and after the harvest in April canals were cleared for the passage of summer water to the land under cotton. This was the origin of perennial irrigation in Egypt. ~ ~ ~ ~ ~



But it was laborious and costly. Mohammed Ali therefore called upon his engineers to devise a more practical method of raising the level of the low summer water. Their studies and reports led to the construction of the Delta Barrages. Work thereupon was started in 1843 and was not completed until 1861. It brought a million acres under cultivation. ~ ~ ~ ~ ~

From that time Egyptian irrigation has made constant and enormous strides. Under the Khedive Ismail, Grandfather of His Majesty King Farouk, the Ibrahimia Canal, one of the largest artificial channels of the world, was dug. ~ ~ ~ ~ ~

Such great benefits had accrued to Lower Egypt from the cultivation of cotton that Middle Egypt followed suit and it soon became evident

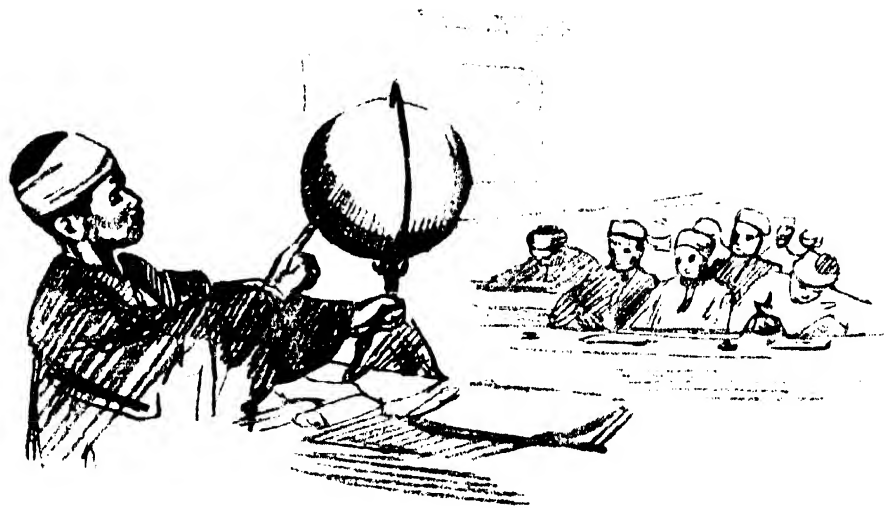
that further water storage would be necessary if cotton cultivation were to take its rightful part in the economy of the Egyptian nation. An International Commission was consulted and it was decided to erect a dam in the neighbourhood of the Aswan cataract. This was completed in 1902, but the desire to spare the Temple of Philae led to its storage capacity being reduced below the figure originally contemplated (a decision subsequently rescinded by the heightening of the dam). Its first storage capacity was nearly one milliard of cubic metres. By 1903 the agitation regarding the submersion of Philae Temple had somewhat abated in view of the Government's undertaking to strengthen the Temple's foundations. The capacity of the dam was then increased to two-and-a-half milliards of cubic metres by raising its height to 27 metres. The work was completed in 1912 and in 1928 a further heightening was undertaken. This was completed in 1933. The total cost of the Aswan Dam exceeds nine million pounds. ~ ~ ~ ~ ~ Other great Barrages on the Nile are those of Assiut, Zifta, Esna, Nag-Hamadi. These are in Egypt proper but, for the benefit of the Egyptian cultivator, a giant dam has also been erected at the confluence of the Blue and White Niles, just below Khartoum. Known as the Gebel Aulia Dam its construction began in 1933 and while its reservoir is already in partial operation it will not be completed until 1943. The construction of further dams at Lake Tsana and Lake Albert are probable developments of Egyptian irrigation. ~ ~ ~ ~ ~



The present plans of the Egyptian Government with regard to the control and distribution of Nile waters are extensive, enterprising and far reaching. Several of them involve planning fifty and sixty years ahead and of the schemes now under study several cannot materialize until the 21st century has dawned. The thoughts of Egyptian irrigation engineers, like those of youth, are "long, long thoughts". They need to be. They deal with a long long river and with the welfare of the people whose ancient origin is lost in the long long mists of time. ~ ~ ~ ~ ~



Al-Azhar





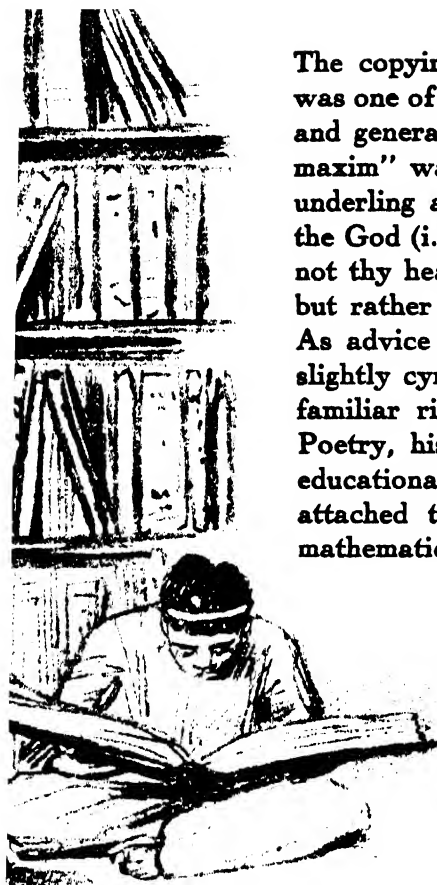
EDUCATION.

If the proper study of mankind be man there is no more practical application of that study than that which is concerned with the education of the young. ~ ~ ~ ~ ~

To this important and indeed paramount matter the ancient Egyptians devoted the greatest attention. Most of what is known of the methods and training they adopted is derived from records of the XVIIIth Dynasty. But it is probable that these were the outcome of long experience and tradition and that education, as then practised, had already been in vogue for long centuries. ~ ~ ~ ~ ~

Schools or colleges were attached to many of the temples of Egypt. In these education was imparted by scribes and priests but - and this has a curiously modern sound - there were also training colleges for future officials attached to the principal departments of state such as the Public Granaries, the treasury and the administration of crown lands. The era of the specialist is therefore not a new phenomenon. ~ ~ ~ ~ ~

Many ancient counterparts of the modern copybook have been found during the excavation of Egyptian antiquities. They consist of potsherds, pieces of limestone and similar materials. On these the teacher has written an exercise and it is copied below by the scholars of long ago. Papyrus, a valuable material was only used by those who had acquired some proficiency in the art of writing. ~ ~ ~ ~ ~

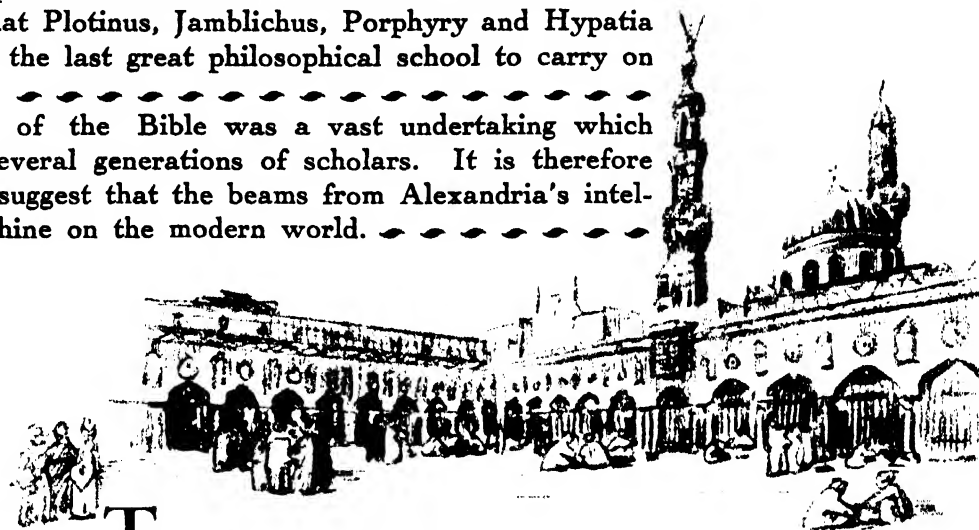


The copying of legal documents, model letters and works of literature was one of the means by which the ancient Egyptians instilled phraseology and general culture into the minds of students. A favourite "copybook maxim" was one taken from the Precepts of Ptah-hetep "if thou art an underling and in the following of a great Lord, who is in favour with the God (i.e. Pharaoh), know nothing of his former insignificance. Raise not thy heart against him on account of what thou knowest of his past, but rather hold him in awe on account of what has happened to him". As advice to the young this maxim strikes a modern observer as being slightly cynical. Another favourite maxim of ancient Egypt has a more familiar ring: "Love letters as thy mother". ~ ~ ~ ~ ~ Poetry, history, fables and the reading of fiction were all part of the educational curriculum of ancient Egypt and in the training schools attached to government departments specialised tuition was given in mathematics, accountancy, geometry and surveying. ~ ~ ~ ~ ~

The principle of specialised education was carried even further when the student was of royal blood. Tutors attached to the royal palaces trained the future rulers in the arts of government and princes from outlying parts of the great empire were brought to the court for education in order that they might grow up in an Egyptian atmosphere. ~ ~ ~ ~ ~ The form of training briefly outlined above probably continued with little or no modification until the arrival of the Greeks who brought with them their ideas and ideals, learning, philosophy and art. ~ ~ ~ It was then that the Ptolemies made Alexandria the intellectual metropolis of the world. They amassed the famous Library with its 700,000 manuscripts. Their loss when, 46 years before the christian era, the Library was burnt down was, and still is an irreparable loss to the culture of the human race. Less in its magnitude but no less irreparable was the destruction in A.D. 389 of the temple of Serapis with its 100,000 manuscripts. ~ ~ ~ ~ ~

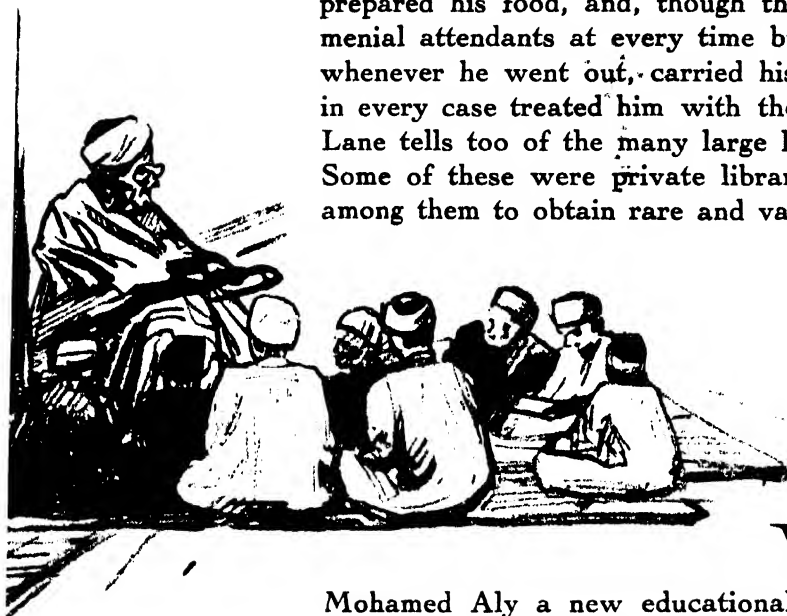
During that intellectual heyday of her history Alexandria was the resort of the most gifted artists and scientists of the time. Most of the Greek inheritance which, even today lies at the basis of general culture came to us through the Alexandrians who assembled and increased the treasures of ancient learning, copied them and transmitted them to the West. It was in Alexandria that Plotinus, Jamblichus, Porphyry and Hypatia meditated and wrote in the last great philosophical school to carry on the traditions of Plato. ~ ~ ~ ~ ~

The famous Septuagint of the Bible was a vast undertaking which absorbed the lives of several generations of scholars. It is therefore not entirely fanciful to suggest that the beams from Alexandria's intellectual lighthouse still shine on the modern world. ~ ~ ~ ~ ~



The centre of Egypt's learning was to move, under Arab rule, to Cairo where it remains to this day. ~ ~ There the famous university of Al-Azhar was founded in A.D. 970. Its curriculum which remained unchanged for centuries was based on theology, the exposition of the Koran, the Traditions of the Prophet. It provided thorough training in the complexities of the Arab language and syntax, rhetoric, versification, logic and Mohammedan jurisprudence. Lectures were also given on Algebra (the word itself is derived from the Arabic "al-gabr") and on astronomy. ~ ~ ~ ~ ~ Tuition at Al-Azhar was, and is, free of all charge to the student. More, it is accompanied in most cases by a grant of money to pay for food and lodging. Nor was any time limit set to the student. For most of them the course of study lasted 12 or 14 years but cases were not unknown of a student growing grey within the precincts of the ancient university. ~ ~ ~ ~ ~ Largely through the inspiration of His Late Majesty King Fuad the First, Al-Azhar has of late years made great additions to its curriculum. It still remains the intellectual centre of Islam ; it retains its position of authority in all matters concerning the Moslem theology and the Arabic

language but its students are equipped with modern knowledge and by modern methods. The renaissance of Al-Azhar and the fact that it was achieved without sacrifice and without destroying the principles of its teaching is one of the outstanding events of King Fuad's reign. Private teaching was also in honour under Arab and Mameluke. Lane, that incomparable observer, tells of the respect paid to men of learning in the latter years of the 18th century. "A sheykh who had studied in the Azhar, if he had only two boys, sons of a moderately rich fellah, to educate, lived in luxury : his two pupils served him, cleaned his house, prepared his food, and, though they partook of it with him, were his menial attendants at every time but that of eating : they followed him whenever he went out, carried his shoes on his entering a mosque and in every case treated him with the honour due to a prince." Lane tells too of the many large libraries which then existed in Cairo. Some of these were private libraries and there was much competition among them to obtain rare and valuable books.



With the advent of the great Mohamed Aly a new educational era opened for Egypt. This great ruler soon realised that if his country was to take her place among the modern nations of the world it would be necessary for Egyptian youth to acquire the modern outlook which only modern education can give. He therefore sent a number of young men to study in Europe, and, in Egypt itself he gave every encouragement to the opening of schools in towns and villages. His successors, Said and Ismail, made equal if not greater efforts in the cause of education and it was during the latter's reign that the first efforts were made by the State to provide education for girls, at that time a daring innovation. Since then and particularly during the last twenty years education has been one of the foremost preoccupations of successive Egyptian governments. At present, functioning under State control, are no fewer than 3767 elementary schools

137 primary schools for boys, 31 primary schools for girls, 33 secondary schools for boys and 8 secondary schools for girls, 17 training colleges, 4 higher colleges. ~ ~ ~ ~ ~

To these must be added not only the 8278 students of the Egyptian University but the thousands of students receiving their education in private schools. ~ ~ ~ ~ ~

In education as in most great undertakings it is in a sense true that nothing has been done as long as anything remains to be done. From that point of view a tremendous task still lies before the Egyptian government. The proportion of literacy both male and female is increasing very rapidly but with, as aim, the entire disappearance of illiteracy there is still much work to be undertaken. And even when in a few years time every Egyptian child shall have learned to read and write there will still remain the never-ending task of studying what is best in the methods of other countries in order to devise and revise with the object of providing the best possible environment and teaching for every Egyptian child and the best training for every Egyptian youth. ~ ~ ~

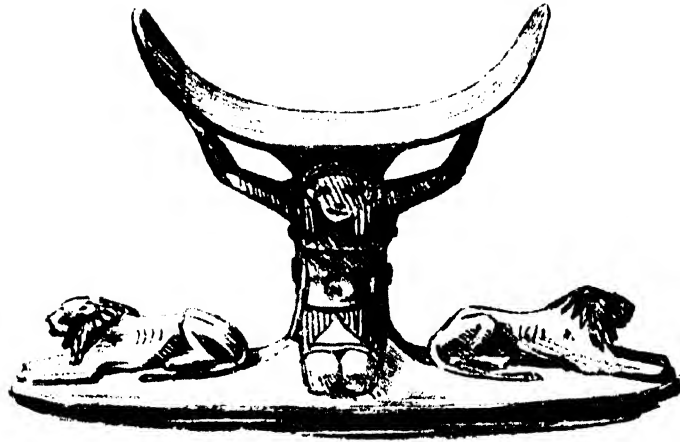




14th Century Glass and Enamel Lamp (Museum of Arab Art)



Bronze door of El Muayyed Mosque, Cairo



Carved ivory head-rest from the tomb of Tut-Ankh-Amon (Cairo Museum)



ARTS AND CRAFTS.

In the arts and crafts of Egypt may be found the reflection of her age-long history. Egypt, the cradle of civilisation, is also the cradle of the arts and the home of craftsmanship. The race that wrought the glorious monuments of Pharaonic and Islamic architecture is no less remarkable in the skill it brings to bear on the minor domestic and, as it were, secular arts. ~ ~ ~ ~ ~ In one sense it may be said that Egyptian arts and crafts, far more than architecture, sculpture and painting, convey the sense of continuity in the Egyptian race. For, as Sir Denison Ross points out in "The Art of Egypt through the Ages", "it must be realised that art in Egypt was so inextricably bound up with religion that when the old religion was supplanted by a new one the old art likewise disappeared. . . . the old Pharaonic art disappears entirely from the valley of the Nile with the arrival of the Arabs and the spread of Islam". ~ ~ ~ ~ ~ In the realm of arts and crafts there is no such hiatus, no such break. Just as the Egyptian fellah in the fields today uses the same agricultural implements and devices as those used by his forerunners hundreds of centuries ago, even so does the craftsman of the twentieth century follow methods and traditions which his distant ancestors would recognise and understand. Skill in execution has waned and waxed during the long course of Egyptian history but methods, perfectly or imperfectly applied, have changed very little. ~ ~ ~ ~ ~

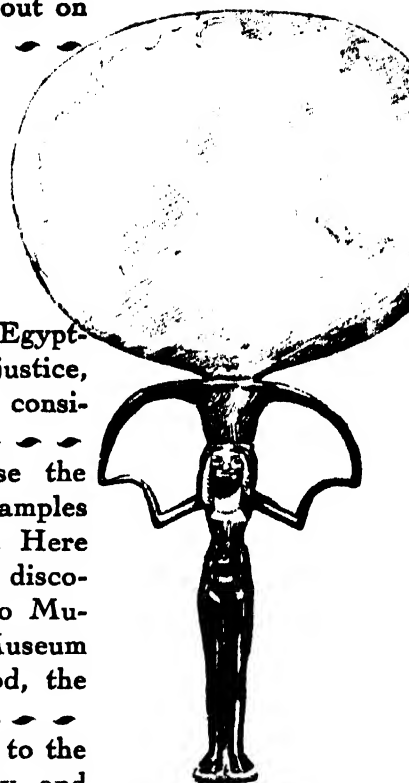
The earliest examples of craftsmanship which have come down to us are those of the Predynastic period (more than 3000 years B.C.). As might be expected the ravages of time have destroyed almost every object of a perishable nature such as for instance wood and leather. But beautiful examples of the potters' and vase-makers' work have been preserved. The potter's wheel was unknown in those distant days yet many of the vases are perfectly rounded and the ageless beauty of their lines has seldom been equalled and never surpassed. ~ ~ ~ ~ ~ These lovely lines were a little later (Early Dynastic Period) to be carved in stone and from then onwards date the vases in translucent diorite and alabaster. Some of these, notably those in the British Museum and, of a later period, in the Metropolitan Museum of New York, convey to twentieth-century eyes a curious impression of up-to-dateness. The modern artist, in creating vases for decoration, jars for elaborate beauty products, seems to have sought and found inspiration in the art and craftsmanship which flourished thousands of years ago in the valley of the Nile. ~ ~ ~ ~ ~

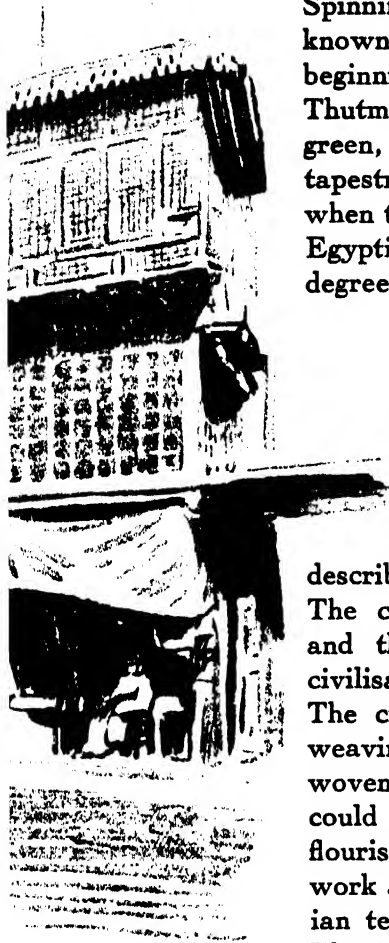


Jewellery also has come down to us from those distant days. From the First Dynasty there is, in the Cairo Museum, a set of four bracelets found in the tomb of Zer at Abydos. It is the earliest known example of Egyptian jewellery but for centuries before that the Egyptians had been making beads and ornaments of amethyst, lapis lazuli, cornelian and other semi-precious stones. By the Twelfth Dynasty the jeweller's skill had attained something as near perfection as is possible in an imperfect world. Casting, chasing and engraving of precious metals were commonplaces of his daily work and cloisonné work was already well known. For technical skill, delicacy of handling and for the love of nature which the design reveals there can be few more beautiful achievements than the two coronets of Khnemit, now in the Cairo Museum. Garlands of flowers such as that in one of these two lovely coronets are also found in necklaces of the Eighteenth Dynasty. They were copied from floral garlands used at festivals

and included most of the flowers and fruits grown in Egyptian gardens such as cornflowers, daisies, lotuses, dates and pomegranates. More ornate, more flamboyant is the jewellery of Tutankhamen's time. Its treasures, also to be seen in the Cairo Museum, include gold filigree and granulated gold-work, and the visitor hardly knows what, amid such splendours, to admire most. The gold mask of the adolescent king, the headdress and collar inlaid with coloured glass, is an item which few travellers forget. But just as fascinating are the smaller specimens of the ancient jewellers' art: the pectoral ornaments inlaid with semi-precious stones, the earrings in which birds of blue glass stand out on a background of cloisonné.

Any one of the aspects of Egyptian craftsmanship throughout the ages would require, to do it justice, a volume or several volumes to itself and there exists a very considerable literature on this and kindred subjects. Take for instance the subject of glazes and glass. Of these the ancient Egyptians were the original inventors and the series of examples that have come down to us is itself a fascinating piece of history. Here we can only mention a few examples: the beautiful faience tiles discovered in the palace of Rameses III at Medinet Habu (in Cairo Museum), the lovely chalice in blue-glazed faience (Metropolitan Museum of Art, New York), the wishing cups of the Tutankhamen period, the turquoise-blue glass head rest with a gold collar round its stem. Joinery and carpentry are also arts in which Egypt gave the lead to the world. Ebony, cedar-wood, redwood, often inlaid with ivory and gold, are the usual materials of the examples of furniture remaining to us from the distant ages of Pharaonic Egypt. The discovery of Tutankhamen's tomb provided further and beautiful examples of the joiner's art and these, as the discoverer Mr. Howard Carter has written "suggest a high state of civilisation, proficiency, ingenuity and a sound sense of design". Witness the little chairs with decorative panels of ebony, ivory and gold and the casket, on four slender legs of which Mr. Carter





truly says that "it has all the aspects of what it pleases us to call modern workmanship". ~ ~ ~ ~ ~

Spinning and weaving are ancient Egyptian crafts. The earliest known examples of tapestry-weaving are some fragments found at the beginning of the present century in the tombs of Amenhotep II and Thutmosis IV. Originally white the linen cloth is woven in blue, red, green, yellow, brown and black. Throughout the centuries Egyptian tapestry weaving and embroidery was of the highest standard and, when the empire and religion of the Pharaohs had vanished, the Christian Egyptians not only carried on the textile art but brought it to a higher degree of perfection than it had ever before reached. ~ ~ ~ ~ ~

The Graeco-Roman period may be described as a transition epoch. ~ ~ ~ ~ ~

The coming of Islam was to modify and transform not only religion and thought but most of the outward manifestations of Egyptian civilisation. ~ ~ ~ ~ ~

The craftsman's skill however, remained. In textiles for instance the weaving works at Fostat attained a virtual supremacy; linen was woven into such delicate fabric that a whole length of turban linen could be threaded through a finger ring. Embroidery and tapestry flourished and, later, after the Turkish invasion, gold and silver thread work and velvet embossed with precious metal became part of the Egyptian textile-worker's handicraft. ~ ~ ~ ~ ~

The joiners and carpenters developed, under Islam, a characteristic form of craftsmanship known as Mashrabiya. This wooden lattice work, originally designed to serve as a window screen from the sun's rays, played a large part in domestic architecture and in the manufacture of railings, furniture and, sometimes, in the construction of prayer-niches in mosques. ~ ~ ~ ~ ~

An art in great honour in mediaeval Egypt, as indeed it is in Egypt today, was that of calligraphy. Arabic script is highly decorative and the ingenuity and taste of the Egyptian craftsman applied it to such diverse materials as stone, plaster, wood, metal, ceramic, glass and

A Lattice-work (Mashrabiya) balcony

textiles. Inscriptions from the Koran were frequently used and no time, trouble or expense was deemed too great for the reproduction of the word of God. ~ ~ ~ ~ ~

Splendid examples of copies of the Koran are still to be seen in the Museum of Arab Art, that treasure-house of Arab Art and Craftsmanship. Some of the copies are on vellum, some on skins. One example, unique of its kind is written on the almost transparent skin of a chicken! Gold and blue are lavishly used in addition to ink, the best of its kind, and whether the script be in the classic Kufi or in the easier "Nashky" (characters introduced from Syria by Saladin and bearing to Kufi much the same relation as Gothic lettering does to ordinary print), the result is always artistic and beautiful. ~ ~ ~ ~ ~

As a corollary to calligraphy bookbinding also attained a high level of excellence in Islamic Egypt. Intricate tooling, elaborate leather-work were lavished on the bindings of the Koran. ~ ~ ~ ~ ~

Leather-work for other purposes was also in honour. Many beautiful examples of saddles, bags and mats, may still be seen as they left the hands of the mediaeval worker. ~ ~ ~ ~ ~

But by far the greater part of what remains is, naturally enough by reason of its durability, the metal work of the mediaeval ages. The most intricate work in copper and brass offered no terrors to the Egyptian workman who prided himself on "working metal as though it were thread". ~ ~ ~ ~ ~



That consummate skill was displayed in stands for the Koran, in trays, in boxes, in locks and in decorative work on gates and doors. To this day there are craftsmen in Cairo who can reproduce the masterpieces of their forefathers and when, a few years ago, it was desired to make a presentation to a distinguished foreign savant, a Cairo workman was found who, with no machinery and with no help save that of his son, was able to make an exact replica of a table in wrought brass which, in the Cairo Museum, excites the wondering admiration of all beholders. When original and replica were placed side by side it was difficult to tell one from the other. ~ ~

Egypt's traditions of craftsmanship in ceramics and glassware were also retained when, politically and historically, Ancient Egypt was no more. ~ ~ ~ ~ ~

There are a number of minor arts, still flourishing today, which link mediaeval Egypt with Egypt of the twentieth century. Matting, made from woven palm fibre, is one of them and, without seeing, it is difficult to realise how pleasing to the eye this somewhat unpromising material may be made. Carpet-weaving has, of late years, enjoyed a literal renaissance, and, at the Paris Exhibition of 1937, Egyptian carpets attracted the admiring attention of all who saw them. ~ ~ ~ ~ ~

Silk-weaving too is also enjoying a new lease of life. The tradition of heavy, hard-wearing silk, has always been maintained at Damietta and elsewhere in the Egyptian Delta. But designs had become stereotyped and formal. Within the past few years modern design has added its charms to the consummate quality and durability of Egyptian silks and the results can and do hold an honoured place among beautiful fabrics of the modern world. ~ ~ ~ ~ ~



Fashions wax and wane ; taste rises and degenerates. But the skill of the craftsman remains. And in Egypt, where time is of little moment—how could it be when the history of the land is reckoned not in centuries but in thousands of years ? — the craftsman is indifferent to the phases of taste and fashion. He has at his finger-tips the skill which machinery cannot produce ; he is the son and descendant of fathers and forefathers who took a legitimate pride in the work of their hands. He knows that, today, tomorrow or the next day, the skill that is his will be known and appreciated. Meanwhile, as his fathers did before him, he works not only to live but for the sake of the craftsmanship within him. ~ ~ ~ ~ ~



Specimen of Enamel Work (Museum of Arab Art)

14th Century Brass Writing-Box (Museum of Arab Art)



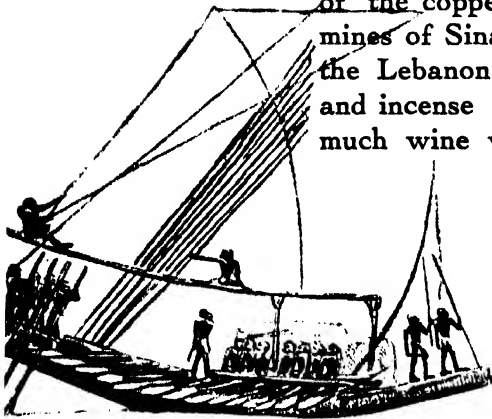
COMMERCE AND INDUSTRY.

The high degree of civilisation attained by Ancient Egypt must have involved a considerable amount of buying and selling. Precise records on the point are however scanty. Perhaps the most illustrative — and it is unique of its kind — is a scene in a tomb of the IVth Dynasty which shows men and women exchanging commodities against each other — fish, fish-hooks, fans, necklaces, etc. This scene probably depicts a market in the open air such as is held weekly at the present time in every village. ~ ~ ~ ~ ~

The system of barter was therefore in use so far as internal trade and commerce were concerned. But a more advanced condition of commercial intercourse is suggested, as regards trade with other countries, by the passage in the Bible which refers to Joseph being sold by his brethren for twenty pieces of silver to "a company of Ishmaelites, coming from Gilead with their camels bearing spicery and balm and myrrh to Egypt". The merchants who bought Joseph for twenty pieces of silver were then familiar with the use of precious metal as a medium of exchange and the passage shows us the populous and fertile Egypt in commercial relationship with Chaldaea and Arabia. ~ ~ ~ ~ ~

From the Hyksos period onwards rings of metal, gold, silver and bronze played some part, though probably not a preponderant part, in exchange and formed the standards by which the value of goods was estimated.

In the XVIIIth Dynasty values were reckoned in gold and under the Deltaic Dynasties in silver. Not until the era of the Ptolemies was much use made of coined money. ~ ~ ~ ~ ~
 Corn, as is well known, was the staple product and chief export of Ancient Egypt, especially at times when famine prevailed in other lands. Egyptian papyrus and linen were exported to Phœnicia as long ago as the 10th century B.C. ~ ~ ~ ~ ~
 Of imports, in terms of trade, it is more difficult to speak with certainty. That Ancient Egypt received supplies from abroad is proved and was indeed inevitable. Vessels for instance were fashioned in foreign stone as early as the 1st Dynasty. But such supplies might have been derived by forcible raiding or as tribute of conquered countries as well as by private or state trading. ~ ~ ~ ~ ~
 All silver must have been imported since none is found in Egypt; much of the copper used must also have come from abroad as the copper mines of Sinai yielded but little metal. Cedar wood was brought from the Lebanon, gold, leopard skins and ivory from the Sudan, spices and incense from Arabia and Somaliland. In the time of Herodotus much wine was imported from Syria and Greece. ~ ~ ~ ~ ~



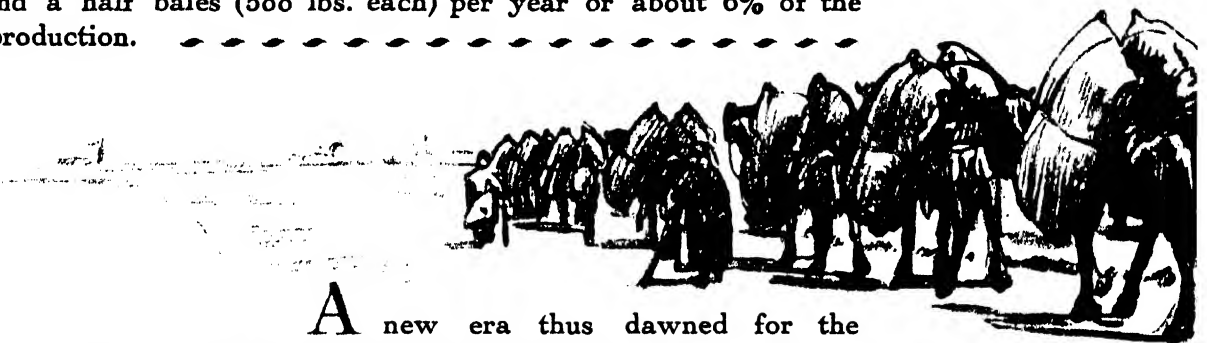
As regards industry, i.e. the wholesale manufacturing of commodities for subsequent retailing, — it is, as with trade in Ancient Egypt, more a matter of conjecture than of certainty. The craftsmanship of Ancient Egypt is dealt with elsewhere; much of it must have been performed for the private use of the craftsman or to the order of some wealthy patron. Egypt was not, nor indeed is she today, an industrial country and it is not until the nineteenth century that "industry", in the modern sense of the word, was to become part and parcel of the national economy. There is, in substance, little difference in the exports and imports of Moslem Egypt and those of Pre-Islamic times until the time of Mohammed Ali the Great, founder of the reigning Dynasty, and the present time. Corn continued to be the staple product and export, metals and timber

the main imports. The silk-weaving industry existed on a small scale but its output was absorbed locally, little or none being available for export. ~ ~ ~ ~ ~

Mohammed Aly (1769-1849) whose reign, in restoring Egypt to the status of an independent country, was to open wide the gates of progress and prosperity, achieved notable successes in many spheres. He did much more than provide a better field of exploitation of the country's resources: he provided new resources. And the greatest of these is that he introduced the cultivation of the cotton plant. ~ ~ ~ ~ ~

In 1820 when Mohammed Aly consulted the French expert Jumel on the possibilities of growing cotton in Egypt, the cotton-plant, although grown, was only grown as an ornament in gardens. When however, supervised by Jumel, experiments were made in growing it on a large scale, it was found that cotton grown on Egyptian soil had qualities and characteristics of its own. These special qualities are its fineness, strength, elasticity and great natural twist, which combined, enable it to make very fine strong yarns, suited to the manufacture of the better qualities of hosiery, for mixing with silk and wool, for making lace, etc. Egyptian cotton also mercerises very well. ~ ~ ~ ~ ~

The success of the experiment was immediate and complete. At the time of Mohammed Aly's death, Egypt was exporting 87,000 bales of cotton every year. Fifteen years later the figure had reached 439,000 bales and at the present day (1938) Egypt exports at the rate of a million and a half bales (500 lbs. each) per year or about 6% of the world's production. ~ ~ ~ ~ ~



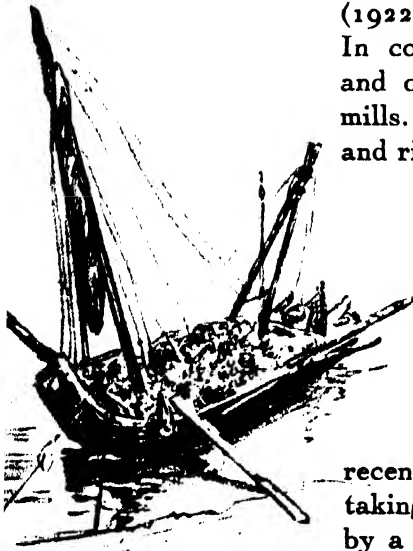
A new era thus dawned for the Egyptian cultivator and Egypt became one of the great cotton-producing countries of the world. ~ ~ ~ ~ ~

Next to cotton sugar, of which an excellent quality is grown in Upper Egypt, is the most important crop. Much of the sugar is however consumed locally and is therefore not available for export. Corn, onions, beans, rice, lentils and dates are also exported in considerable quantities.

rable quantities. Egyptian eggs are an important element in the country's agricultural exports while of late years a large trade has arisen in Egyptian fruit and vegetables. Oranges and other citrus fruits which until a few years ago were imported into Egypt for local consumption are now grown in such quantities that a surplus is exported to Europe where Egyptian oranges and tangerines are increasingly in demand. ~ ~ ~ ~ ~

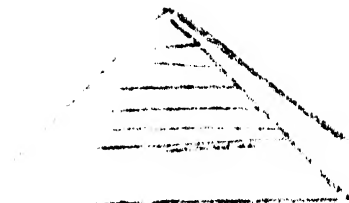
Although no tobacco is grown in Egypt, the cigarette trade, both for export and local consumption, is a very large one. The tobacco is imported chiefly from Greece and Turkey but the blending, the making and the distribution of the finished article is all done in Egypt whose cigarettes have acquired world-wide renown. Chief among imports are cotton goods and other textiles, coal, iron and steel, timber, tobacco, machinery, alcoholic liquors, petroleum, motorcars, fruits, coffee and livestock. ~ ~ ~ ~ ~

It is obvious, from her climate, her soil, her topography and, indeed, from the nature of her exports, that Egypt is essentially an agricultural country. But even before what may be called the Renaissance of Egypt (1922 onwards), there were a number of manufactures in the country. In connection with the cotton industry ginning mills were numerous and oil-crushing and calico-weaving were carried out in a number of mills. Upper Egypt had several sugar-crushing and refining factories and rice-mills were working in several towns of the Delta. ~ ~ ~ ~ ~



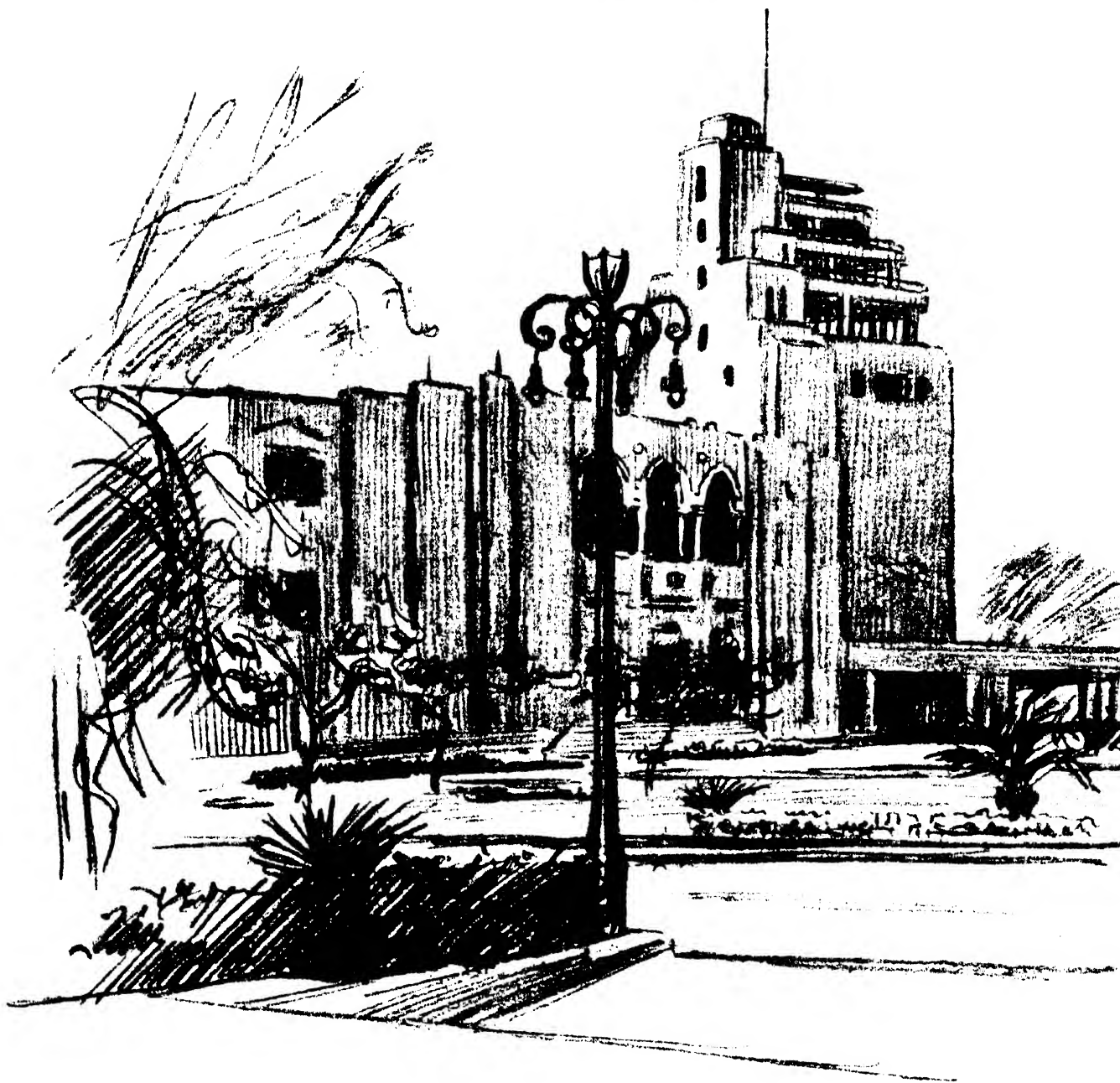
These and other industries have of recent years assumed great expansion. But the great industrial undertakings of the past twenty years have been those sponsored and financed by a purely Egyptian organisation, financed by an Egyptian Bank : the Misr Bank and the Misr Companies. ~ ~ ~ ~ ~ Wise in their generation the organisers of the new industrial life of Egypt did not seek to create something entirely new. On foundations that already existed, on the silk-weaving and cotton weaving mills which, in a small way, had flourished for many years, on the traditions of good

workmanship which these small factories had built up, they constructed the textile industry of Egypt. ~ ~ ~ ~ ~ Cairo, Mehalla-Kobra and Damietta had always been noted for the weaving of silk, cotton and, to a lesser extent, linen. The centre of gravity of the weaving industry has now become concentrated at Mehalla-Kobra which, in the space of a few years, has become a veritable hive of industry. Numerous factories have been erected with the latest modern machinery, the latest modern methods, and the output of textiles is of a standard which bears comparison with high-class imported articles. Other enterprises, also sponsored by Egyptian capital, are fisheries in the Red Sea, soap-making and leather tanning factories, printing-works, potteries and numerous other of the smaller trades and industries. ~ ~ In the field of transport Egyptian commerce has also made vast strides during the past few years. Two Egyptian steamship companies now effect a regular passenger service between Alexandria and European ports and, during the pilgrim season, between Suez and Djeddah in Arabia. A regular air-service connects Cairo, Alexandria and Port-Said. In the winter season there are daily flights to Upper Egypt and in the summer to Mersa Matruh and Cyprus. ~ ~ ~ ~ ~ Some of the more picturesque industries of Egypt are those that are carried on in the little workshops of Cairo's famous bazaars. Few visitors leave Egypt without acquiring at least one specimen of these crafts that are almost arts. The ornamental wood and metal work, inlaying with ivory and pearl, brass trays, copper utensils, gold and silver ornaments and, in Cairo and the Fayum, the manufacture of attar of roses and other perfumes, constitute a host of minor but important Egyptian industries. ~ ~ ~ ~ ~

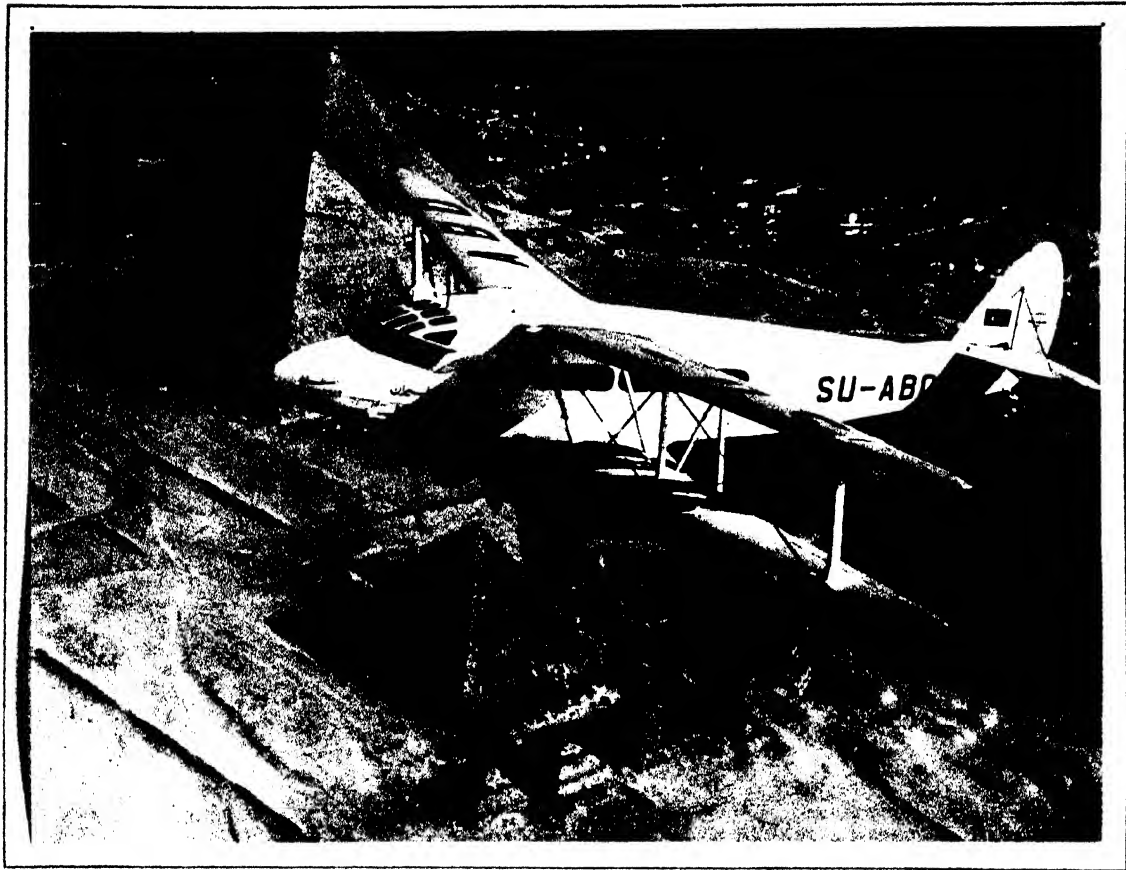


No sketch however brief of Egypt's trades and industries would be complete without a reference to her chief "invisible export". This is of course the tourist industry and it is one in which Egypt has always excelled. So many factors combine — the beautiful climate, the incomparable wealth of glorious monuments of the

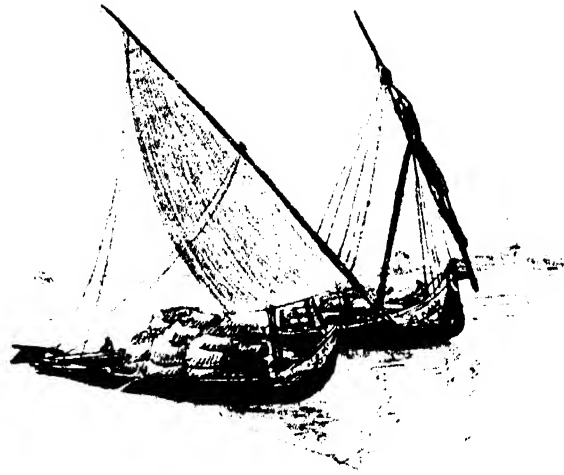
past, the high standard of comfort in Egyptian hotels, the health-giving properties of the Egyptian sunshine and, last but not least, the traditional hospitality of the Egyptian people — so many factors then combine to attract and detain the visitor that Egypt's "invisible export" is a constantly increasing factor in her national economy. • • • • •



Main Pavilion of Egyptian Agricultural Exhibition



Ancient and Modern : Egyptian passenger plane near the Pyramids



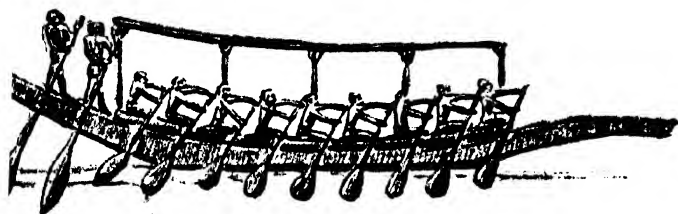
Nile Boats laden with Cotton



COMMUNICATIONS AND TRANSPORT.

From time immemorial Egypt, in virtue of her geographical situation, has commanded one of the most important trade routes of the world. The gateway between Africa, Asia and Europe, her internal communications have much more than a purely domestic or internal importance while her home waters are, now as in past ages, an ocean highway to and from all nations. ~ ~ ~ The earliest and most natural method of transport in Ancient Egypt must have been on the waters of the River Nile. The Egyptians were skilled boatmen as many documents and pictures testify. ~ ~ ~ But there were many roads in Ancient Egypt. One ran through marshes to what is now the Sudan. There was a road through the Arabian mountains to the Red Sea whence ships sailed to the East. Many records tell of voyages to the land of Puoni (on the Somali coast of Africa) in search of incense, gold and ivory. This route through the mountains is that of the Exodus but there was another road to Syria which, skirting the east border of the Delta, followed the coast from Pelusium, El Arish and Gaza. On the Libyan side there was a coast route to Cyrenaica and a road from Lake Moeris to the oasis of Siwa. The Egyptians were great sailors. From very remote times their ships sailed the Mediterranean and, curiously enough, one of the chief reasons for sending their ships abroad was in order to obtain wood with which

to build their boats. For Egypt was poor in wood and had to import, mainly from Byblus in Phœnicia, the cedar-wood with which the best boats were made. Other boats were built of papyrus stems and acacia. Inland transport, when not river-borne, was effected on foot or on horseback or on donkeys. The Egyptian ass was — and still is — a tall and often handsome creature. The horse of Ancient Egypt was, judging by the drawings and paintings of the time, a very fine animal. It was introduced with the chariot during the Hyksos period. The camel, so familiar a sight in Egypt today, was practically unknown in Ancient Egypt. Some figures of the earliest ages are thought to bear some resemblance to the "ship of the desert" but it was not until the Ptolemaic period that the camel was used for desert transport and gradually became common. ~ ~ ~ ~ ~



Until the era of machinery — that is to say until the beginning of the nineteenth century — there is little to be said about the evolution of communications and transport in Egypt. For thousands of years the speed of a galloping horse was the fastest that could be attained and in this respect it may be said that little or no progress was made throughout the ages until steam and electricity first supplemented and then, to a very great extent, supplanted the horse. So far therefore as internal communications within Egypt are concerned there was no great difference between transport as effected in the days of the Pharaohs and as it was a century or so ago. And, as the gateway to the East, Egypt had by then, lost some of her importance. The discovery of the passage to India by way of the Cape of Good Hope had long been menacing the supremacy of the Egyptian route to Asia. The piercing of the Suez Canal was to restore, in incomparably enhanced degree, Egypt's position as an international highway. But when, in 1869, the Canal was opened the traffic to India and the Far East was already almost entirely regained. For thirty-two years previously the overland route to India via Suez had been in operation. Passengers, mails and cargo disembarked at Alexandria, crossed Egypt via Cairo

Rowing boat in Ancient Egypt (From a carving at Sakhara)

and sailed again from Suez from which port a regular service to India was established in the early forties of last century. ~ ~ ~ ~ ~

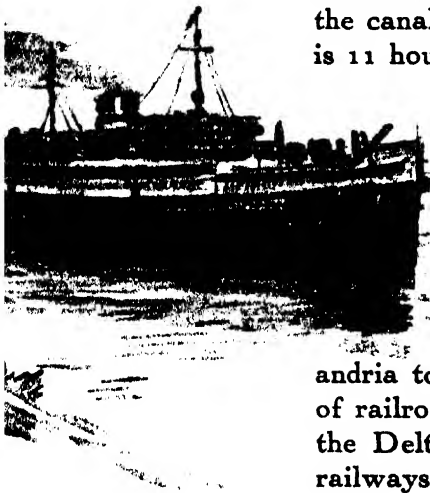
The Suez Canal, one of the great monuments of the modern world, is however not a modern conception nor indeed was it the first realisation of an ancient idea. From an inscription on the temple of Karnak it would appear that such a canal existed in the time of Seti (1380 B.C.) while Aristotle, Strabo and Pliny attribute to Sesostris the distinction of being the first of the pharaohs to build a canal joining the Nile and the Red Sea. Seti's canal diverged from the Nile near Bubastis and was carried along the Wadi Tumilat to the Bitter Lakes. This canal, too small for later requirements, fell into disuse and another canal was built by Necho (609 B.C.). Herodotus records that 120,000 men lost their lives in the execution of this great but never completed work. Ptolemy Philadelphus (285 B.C.) took the work up again and connected the canal with the sea. His canal, navigable for two thirds of the year, was large enough for two triremes to sail abreast. But the dwindling of the Pelusiac branch of the Nile caused the decay of Ptolemy's canal. It was no longer in use when Rome became mistress of the Nile Valley.



Another canal (attributed to 'Amr, the Arab conqueror of Egypt in the 7th century) was in use during the early years of Moslem rule. It is said to have been closed in 770 by the Caliph Abu Ja'far who wished to prevent supplies reaching his enemies in Arabia, and to have been reopened by Sultan Hakim (A.D. 1000). ~ ~ ~ ~ ~

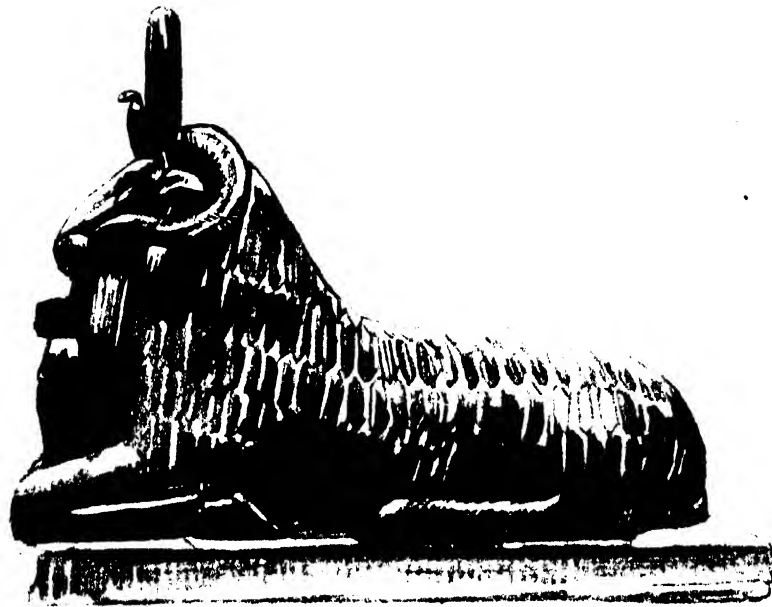
All these canals, although they certainly joined the Mediterranean and Red Seas, were maritime canals to a limited extent only. The waters of the Nile constituted the greater part of the undertaking. The first project of uniting the two seas by piercing the isthmus of Suez stands to the credit of Harun el Rashid in the 8th century. Harun however gave up the idea fearing that its execution might lay open his sea-coast to attacks by the Byzantine Navy. From then onwards it may be said that the Suez Canal project was "in the air". ~ ~ ~ ~ ~

Eleven centuries were to elapse before Harun el Rashid's dream became reality. Said Pasha, third monarch of the Dynasty of Mohammed Aly, ascended the Egyptian throne in 1854. For many years he had been on the friendliest terms with a French engineer, Ferdinand de Lesseps and to him, in November 1854, he granted a concession authorizing him to construct a ship canal through the isthmus of Suez. ~ ~ ~ ~ ~ It would be tedious to enumerate the difficulties, the obstructions, the anxieties of the great undertaking which, started in 1859, was completed ten years later under the reign of Ismail the Magnificent. The inaugural ceremony took place at Port Said on November 16th, 1869 and next day 68 vessels of various nationalities, headed by the "Aigle" with the Khedive Ismail and Empress Eugénie of France on board, began the first passage through the great Canal. ~ ~ ~ ~ ~ The stark eloquence of figures shows the magnitude of the achievement. In 1870, the first full working year, less than 500 ships went through the Suez Canal. In 1936 the figure was 5,887 with a net tonnage of 32,378,883. ~ ~ ~ ~ ~ The total length of the Suez Canal is 101 miles with a minimum width of 60 metres. The maximum draught of water allowed for vessels using the canal is 10.36 metres and the average time for the transit of vessels is 11 hours 14 minutes. ~ ~ ~ ~ ~

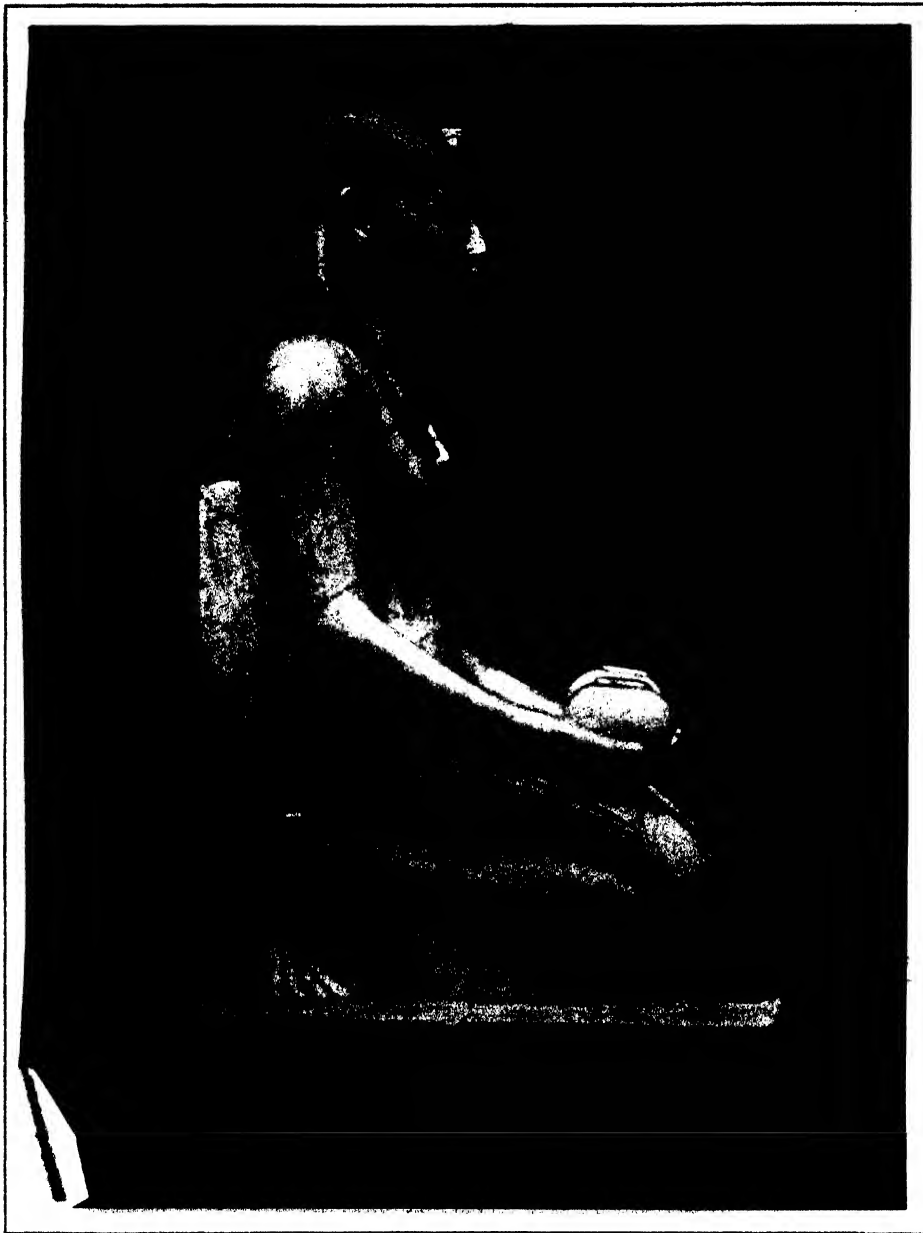


Egypt's first railway, from Alexandria to Cairo, was begun in 1852 by order of Abbas I. A network of railroads was to follow. In addition to the main lines which serve the Delta and Upper Egypt, there is a considerable mileage of Light railways. ~ ~ ~ ~ ~

Railways in Egypt are State-owned and are a source of considerable revenue to the Exchequer. They are unanimously admitted to be both fast, efficient and comfortable. The modern outlook of the Egyptian State Railways may perhaps be illustrated by the fact that Egypt, with her "Antiquities Trains" was one of the first countries to take up "train-cruising". These well-known "Antiquity Trains" not only carry the pass-



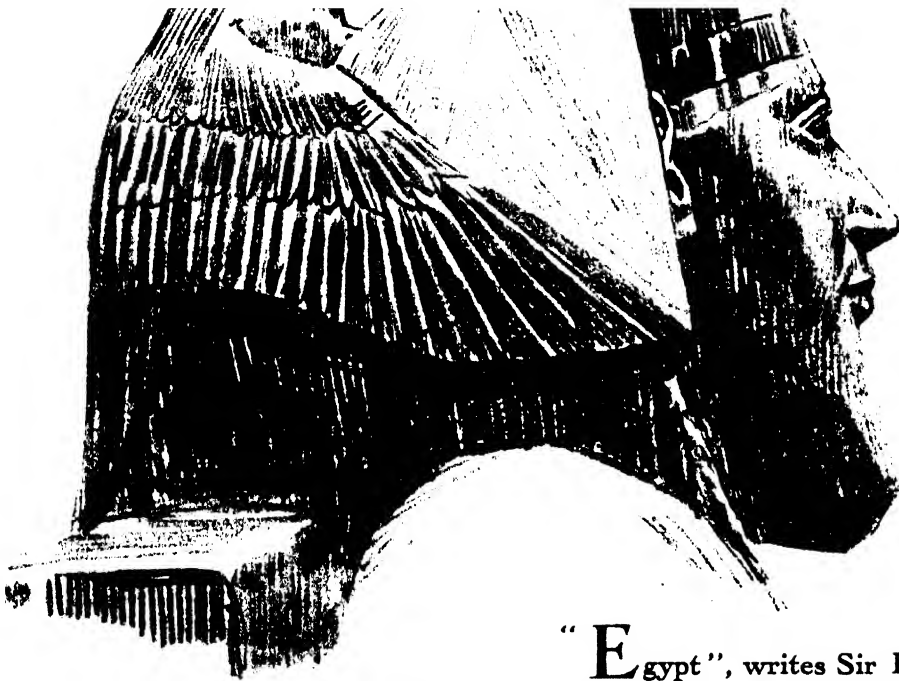
Statue of Ammon, 18th Dynasty (Berlin Museum)



Statue of Thuthmes III (Cairo Museum)



18th Dynasty Wooden Statue of Queen Teje (Berlin Museum)



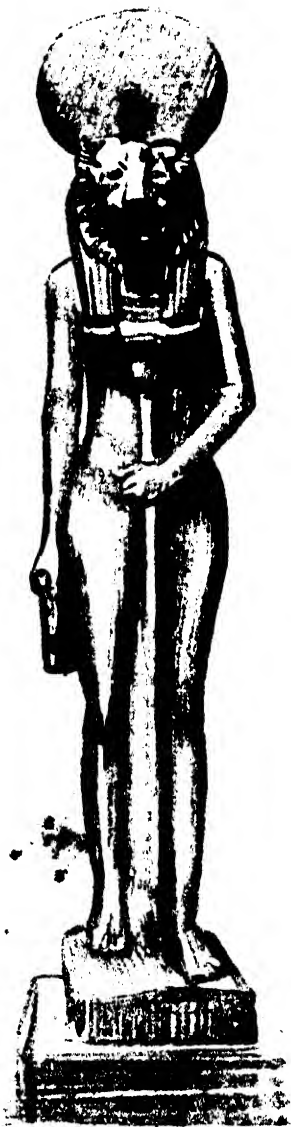
ART.

“Egypt”, writes Sir Denison Ross, “is the cradle of the arts, and were it not for the survival of so many of her early monuments the opening chapters of the history of Art would be largely based on conjecture”..... “her archives are the oldest treasure-house of the world”.

The love of beauty runs as a shining vein through the long history of Egypt. It may be, as many contend, that the noblest works of Egyptian Art are the statues and carvings of the early Dynasties, and particularly from the third to the tenth Dynasty. But right through the ages of Egypt beauty was always sought and often attained.

Of the Pre-Dynastic periods much has been discovered in the past thirty or forty years. The earliest statuettes, primitive reproductions of the human figure, are made of clay and their interest is historic rather than artistic. But of the same distant period — more than 3000 years before the present era — there is the magnificent basalt figure now in the Ashmolean Museum. The features are expressive, the technical skill very great indeed.

With the advent of the Dynastic Period the art of Egypt underwent a complete transformation. Highly artistic work, full of character, action and anatomical detail suddenly replaced the crude and clumsy representations of former centuries. An early example is the statue of an ape, inscribed with the name of King Narmer, and now in the Berlin

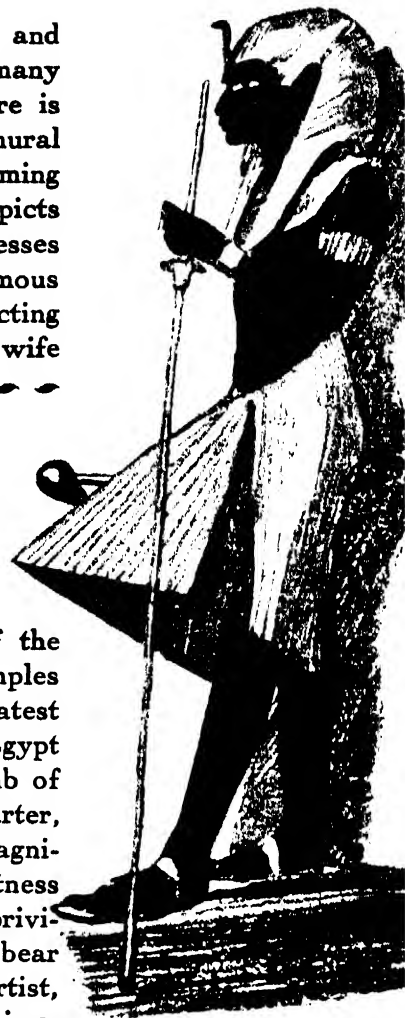


Museum. The unknown sculptor of a slate palette, also of King Narmer, must have been a perfect anatomist as is shown by the precision of the muscles on the outer and inner sides of the leg, the grip of the left arm and the tense muscle upholding the right arm. ~ ~ ~ ~ ~ Each of the five periods into which Ancient Egyptian Art is usually divided (Pre-Dynastic, Old Kingdom, Intermediate and Middle Kingdom, Hyksos and New Kingdom, Ptolemaic and Roman), has a wealth of masterpieces. In this brief sketch it is only proposed to indicate one or two specimens of each period. ~ ~ ~ ~ ~

OLD KINGDOM: Who on visiting the Cairo Museum has not paused in awe and admiration before the giant portrait-statues of Ra'hetep and his wife Nefret? These masterpieces of painted limestone convey an unforgettable impression of serene majesty and of a youth which defies the ravages of time. That they are accurate reproductions of the living model may be deduced from the story of a wooden statue of the same period known as the "Sheikh-el-Beled" (Village Headman or Mayor); when it was excavated the workmen assisting in the excavation work fell back in astonishment and fright. The statue was an absolute portrait of their own mayor! This, incidentally, goes to prove that the pure Egyptian type has, in spite of many invasions, successfully preserved its supremacy in the Nile Valley. To the same Old Kingdom period belongs the famous statue of a scribe, now in the Louvre Museum. Animal representation reached, in this period a high standard of perfection. The famous geese of Medûm and the donkeys from Giza are typical examples. ~ ~ **MIDDLE KINGDOM:** A new style in relief work arose with the XIth Dynasty, full of delicate variety in the surfaces and of elaborated close-packed lines of hair and ornaments. Freedom from conventional restraint is also characteristic of this period and both these factors are illustrated by the relief adorning the limestone sarcophagus of the Princess Kawit at Deir el Bahari. The Princess is depicted taking refreshment from a cup offered by a waiting maid while another maid dresses her hair. Of the statues a good example is that of Amenemhat III. ~ ~

Granite Statue of the Goddess Sekhmet, Karnak

NEW KINGDOM : Graceful outlines, vivacity of manner and romantic style are characteristic of the art of this period. In the many mural and ceiling patterns preserved from the New Kingdom there is lightness of touch, abundance of incident and even comedy. A mural painting discovered at Tel el Amarna in 1892 is one of the most charming works extant from an ancient Egyptian painter's brush. It depicts Ikhnaton and his queen and their daughters, the two young princesses seated on cushions and playing together by their mother's side. A famous statue group of this period is a group in the Cairo Museum depicting a mayor of Thebes with his wife and daughter. Husband and wife have their arms affectionately round each other's waists. ~ ~ ~ ~



Of the grace, the intimacy of the art of this period modern excavations have yielded a wealth of examples for it comprises the reign of Tutankhamen, whose tomb is the greatest of modern archaeological discoveries. Many artists have visited Egypt with the sole object of seeing the admirable work found in the tomb of Tutankhamen. Nearly all of them agree that, as Mr. Howard Carter, the discoverer, himself writes "hardly any specimen surpasses the magnificent gold mask from the head of the king's mummy". An eye-witness of the opening of the tomb is quoted as saying "Those who were privileged to see the actual face (of the mummy) when finally exposed can bear testimony to the ability and accuracy of the Eighteenth Dynasty artist, who had so faithfully represented the features, and left them for all time, in imperishable metal, a beautiful portrait of the young king". ~ ~ ~ ~

PTOLEMAIC AND ROMAN PERIODS. Subsequent centuries show, alas! a gradual decline in Egyptian art. Convention and tradition acted as fetters on artistic impulse. Yet there are many masterpieces of this period which, did they not suffer by comparison with those of previous generations, would still place Egyptian art on a pedestal of its own. The green basalt head of an old man, found at Memphis, is a wonderful piece of realism. Of the Romano-Egyptian portrait-statues the most remarkable is that of Julius Caesar now in the Baracco Collection at Rome. ~ ~ ~ ~

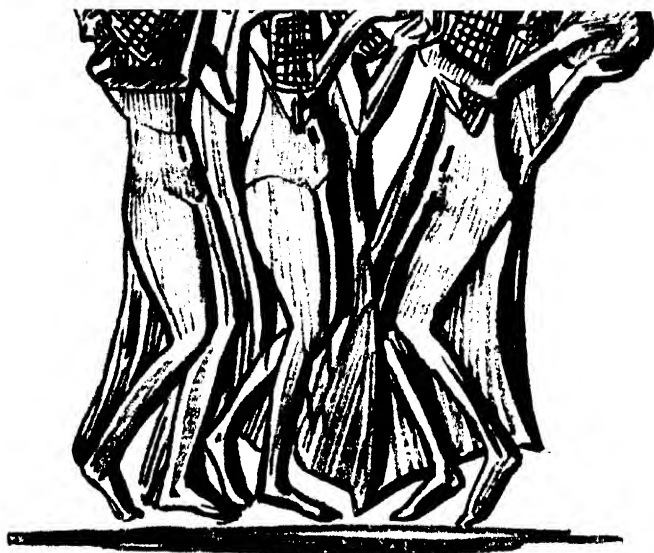
Painted portraits attached to mummy-cases are peculiar to the latter end of this period. Nothing like them has been discovered elsewhere than in Egypt and they show a high degree of technical skill. ~ ~ ~ ~ ~

With the advent of Islam in Egypt portraiture and statuary were to lose their pride of place in the realm of Egyptian art. The artistic gifts of Islamic Egypt were, until recent years, affected in the main to architecture and to the many crafts of which numerous beautiful examples have come down to us. ~ ~ ~ ~ ~ Coincidentally with the reawakening of many other talents and activities the past twenty years have also witnessed a veritable renaissance of Egyptian art. One of its earliest manifestations is, appropriately enough, a statue entitled "The awakening of Egypt" which, the work of an Egyptian sculptor Mukhtar, stands in one of the main squares of Cairo. ~ ~ ~ ~ ~

The work of Egyptian painters has, in a short space of time, gained wide appreciation in foreign countries as well as in Egypt. ~ ~ ~ ~ ~ With the passage of time, with the improved technique which the Fine Arts Department of the Egyptian Government does its utmost to foster, there can be little doubt that Egypt, the home of art, will rapidly regain her place among the artist nations of the world. ~ ~ ~ ~ ~



Wood carving of the VIth or VIIth Century

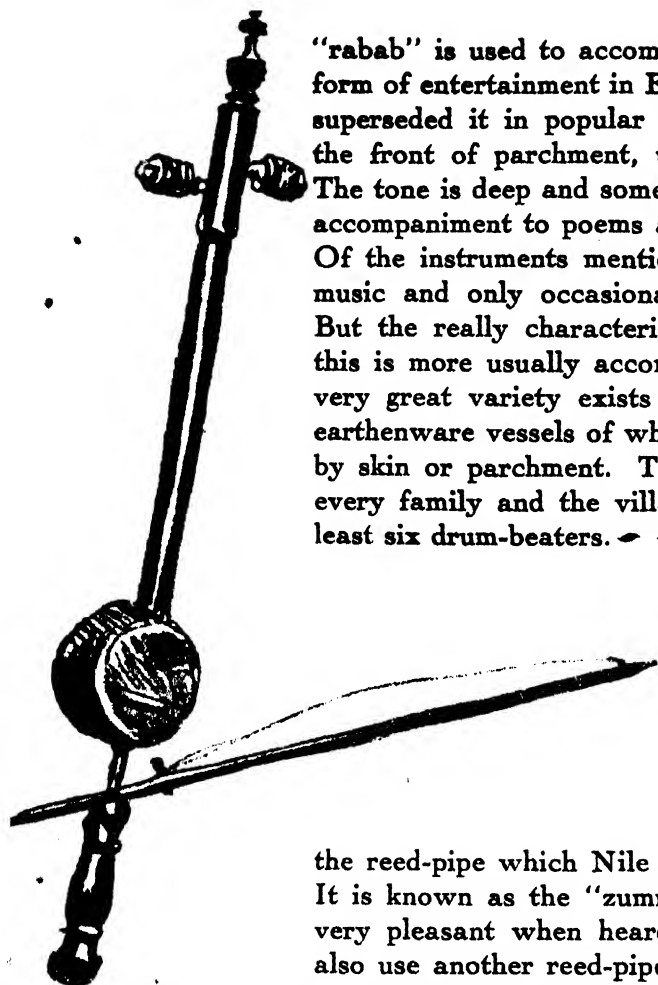


MUSIC.

Love of music is very deep-rooted in the Egyptian people. Ancient Egyptian frescoes and paintings show many pictures of singers, lute players, drummers and other performers on either wind or string instruments. Rhythmic singing as an accompaniment to manual labour probably helped the builders of the monuments of Ancient Egypt to get through their laborious and tiring work just as today the Egyptian boatman, the peasant in raising water, the porters carrying weights, the mason and carpenter will enliven their daily toil by song. The comparative rarity of musical records makes it difficult to arrive at an exact idea of the growth and development of Egyptian music as it exists today. While it is doubtless derived, in great extent to the music known to Ancient Egypt it has certainly borrowed something from Persian and Indian sources. Indeed many of the technical terms used by Egyptian musicians are of Persian and Indian origin. ♦ ♦ ♦ ♦ ♦

To European ears the great peculiarity of Arab music is the division of tones into thirds. These delicate gradations of sound give a plaintive softness to the melodies in which they are incorporated but their perception takes time and study if the "thirds" are to be appreciated. In other words Arab music is to the Western ear an acquired taste. ♦ ♦ ♦ ♦ ♦

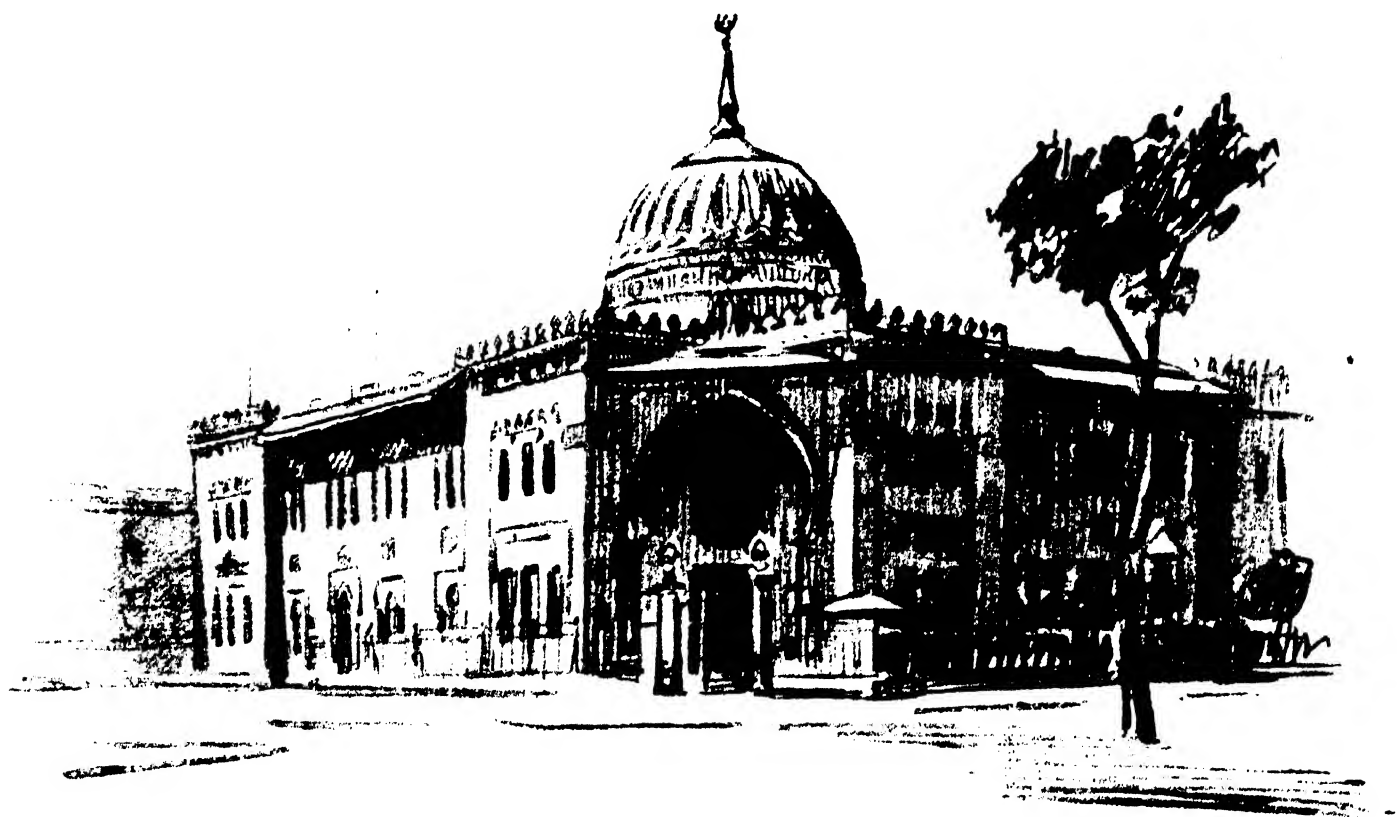
There is a great variety of Egyptian musical instruments. Those generally used for chamber music are the "Kemengah" (closely resembling the viol) the "kanoon" (a species of dulcimer) the "ood" (lute) and the "nay" (a kind of flute). A very curious one stringed instrument, the



"rabab" is used to accompany the reciting of romances, a very popular form of entertainment in Egypt though, of late years the radio has almost superseded it in popular favour. The body of the rabab is of wood, the front of parchment, the foot of iron and the string of horsehair. The tone is deep and somewhat monotonous but it forms a most pleasing accompaniment to poems and epic romances with which it is associated. Of the instruments mentioned the first four are often used for concert music and only occasionally as accompaniments to the human voice. But the really characteristic music of Egypt is singing in unison and this is more usually accompanied by drums and tambourines of which a very great variety exists — kettledrums of every size, drums made of earthenware vessels of which the bottom has been removed and replaced by skin or parchment. Tambourines and castanets are owned by nearly every family and the village circle is poor indeed that cannot raise at least six drum-beaters. ~ ~ ~ ~ ~

Homely, and often home-made is the reed-pipe which Nile boatmen often use to accompany their chants. It is known as the "zummarah" and its high-pitched plaintive music is very pleasant when heard from a distance over the water. Boatmen also use another reed-pipe, the "arghool" which serves as a continuous bass. Songs to which the above instruments provide the accompaniment are, like most folk-songs, very simple in metre and composition. They deal with the fields, the crops, with the longing of the peasant for his native village and with the primitive emotions that are common to all humanity. But there is a solemn grand music which falls every day upon Egyptian ears : it is the call to prayer chanted from the minaret of every mosque. First comes the profession of the Moslem faith and then the words "Come ye, come to prayer ; come ye, come to consolation". At night-time are added the words "Prayer is better than sleep". Most of the muezzins (men who chant the call to prayer) have harmonious and powerful voices and their rendering of the familiar call is often very impressive especially when heard at night. ~ ~ ~ ~ ~

In recent years thanks, in great measure to the patronage and encouragement of His Late Majesty King Fuad, Egyptian music has made extraordinary progress. A school of oriental music has been opened in Cairo and it has done much valuable work not only in training musicians but in printing and distributing oriental music works. Its students past and present are in great demand as radio artists as well as for concert and theatre work. In this connection it may be mentioned that Egyptian music and musicians are eagerly awaited by radio listeners in Morocco, Algiers, Tripolitania, Palestine, Syria, and Iraq. ~ ~ ~ ~ ~ It is no exaggeration to say that Egypt, the intellectual centre of Islam, is rapidly becoming, if she has not already become, the fountain-head of musical art in the Near-East. ~ ~ ~ ~ ~



The Institute of Oriental Music, Cairo





LITERATURE AND FOLKLORE.

Where does folklore end and literature begin ? Do they, must they merge one into the other or may they grow side by side ?

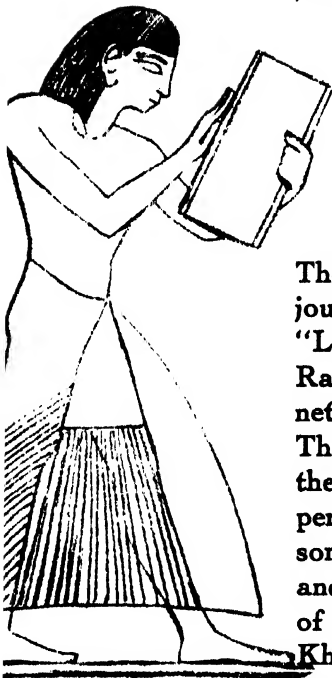
In Egypt, as in other countries, it is probable that the earliest literature embodied much of the lore, the "oft-told tales" which, handed down by word of mouth, had charmed previous generations.

Many Egyptian tales have come down to us. Some of them are what modern parlance would call fairy tales and they usually point a distinct moral. Such for instance (dating back to the Middle Kingdom) is the story of the Two Brothers with its picture of the industrious farmer, the story of the Predestined Prince, the story of the Eloquent Peasant whose ass had been stolen and the tale of the Shipwrecked Sailor in the Red Sea. The latter, with its marvellous adventures, suggests comparison with the much later story of Sinbad the Sailor.

Of these stories it is probable that they were not so much new compositions as the recording of a legend already well-known. But a vast amount of other writing has come down to us from the ancient Egyptians. It comprises documents of almost every conceivable kind : business documents and correspondence, legal documents, memorial inscriptions, historical, scientific, magical and religious literature as well as tales and lyrics in poetical language.

Earliest in date are the Pyramid Texts inscribed on the inner walls of five royal tombs at Sakkara (Vth and VIth Dynasties). Discovered and published by Maspero, one of them at least is known to belong to the period preceding the unification of the Northern and Southern Kingdoms. The subject matter deals with the life after death of the dead king : how, on leaving earth, he becomes a star in the heavens ; how he may continue to enjoy his royal titles and prerogatives. The Pyramid Texts also contain incantations against the bites of snakes and the stings of scorpions. ~ ~ ~ ~ ~

Better known perhaps to the general public is the Book of the Dead which is in reality a collection of texts of various dates welded into a book. It contains lists of gates to be passed and demons to be encountered in the next world, and some of the chapters instruct the dead man in how to assume what shape he will and to issue triumphant from the last judgment. ~ ~ ~ ~ ~



From the Tombs of the Kings at Thebes is derived the book known as "Am Duat" which describes the journey of the sun during the twelve hours of the night and also the "Litanies of the Sun" with the acclamations with which the sun-god Ra was greeted when at evening his bark reached the entrance to the nether world. ~ ~ ~ ~ ~

The standard works of all classes of Egyptian literature date back, in the main, to an early age, not later than the Middle Kingdom. At that period several books of proverbs or instructions were put in circulation ; some of them, forestalling the Chesterfield letters, deal with manners and deportment ; in one, King Amenemhe lays down for the guidance of his son the principles of kingship and government. In yet another, Kheti, a scribe, extols the advantages of his profession and describes the drawbacks of all other avocations. ~ ~ ~ ~ ~

It must however be admitted that, apart from their historical interest, the books of Ancient Egypt are not transcendent from a purely literary point of view. Most of the composition is stilted and artificial and true poetical inspiration appears to have been rare. ~ ~ ~ ~ ~

The case is very different when we come to the Islamic period of Egyptian literary history. In the early days of Islam Arab authors were accustomed to travel from one place to another to collect traditions or to seek the patronage of caliph or vizier. Many of them spent long periods in Egypt and are thus associated with Egyptian literature. But after the fall of Baghdad Cairo became the seat of Arab letters and learning and, as the seat of Al Azhar University, it enjoys that distinction to the present day. ~ ~ ~ ~ ~

Poetry and history were — and still are — particularly congenial to the Egyptian man of letters. Of historians there is a wealth of celebrated names. To mention but a few : Ibn Abd el Hakam, Ibn Zulaq, Izz al Mulk Mohammed al Musabbihi, Jamal al Din al Halabi, Abd al Latif al Baghdadi, Tha'lab Kamal al Din al Edfawi, Makrizi Abul Mahasin and Abd ar Rahman al Jabarti. Acquaintance with the two last-named is essential to a thorough knowledge of mediaeval Egypt. ~ ~ ~ ~ ~

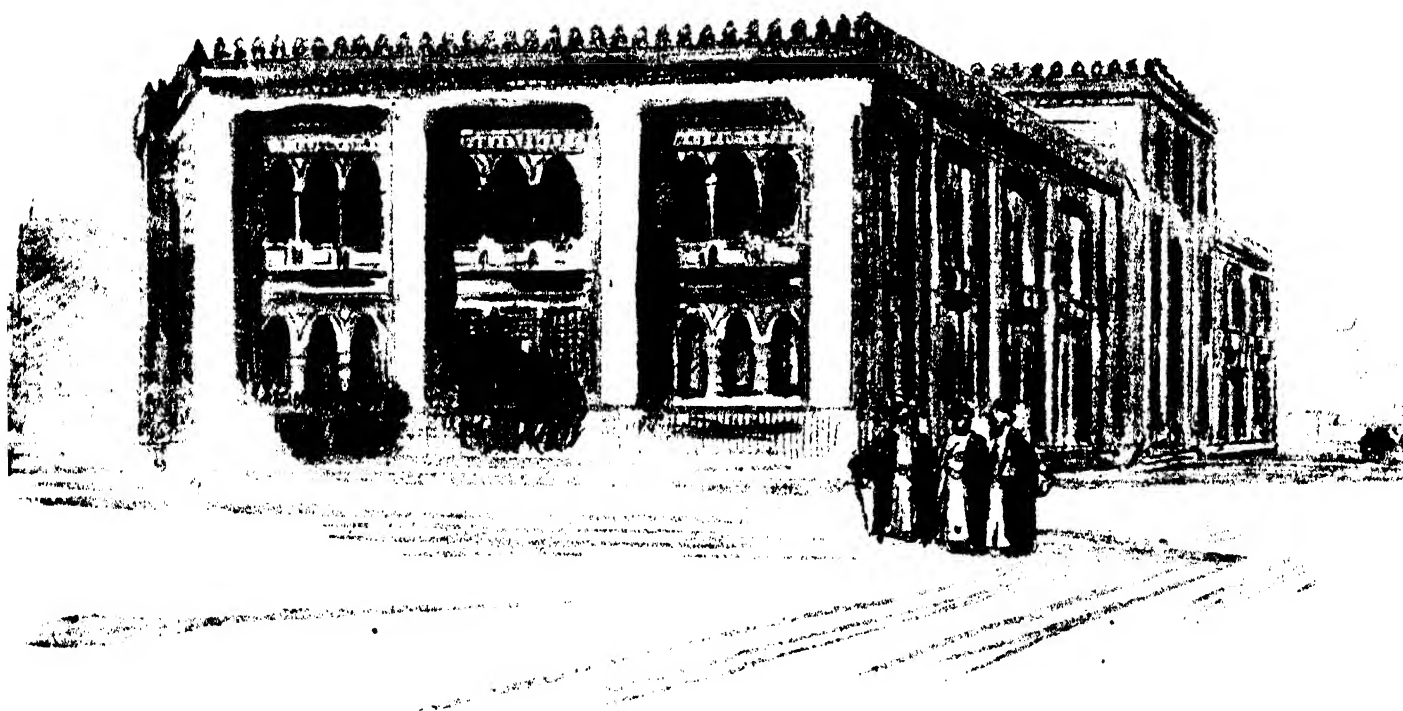
The Arabic language is strikingly poetical. Even in the every-day conversation of uneducated Egyptians metaphor abounds and a poetical trend of thought is very apparent. It is therefore not surprising that Egypt, in common with other Islamic lands, should have produced a great number of famous poets. Here again, as with the historians, enumeration would be lengthy and tedious and a few names will perhaps suffice to illustrate Egypt's claim to be the land of Islamic poetry : Ibn Qalqis, Ibn Sana al Mulk, Ibn al Nabih, Ibn al Farid, Ibn Matruh, Baha al Din Zuhair, Ibn Nubatah, Ibn Mukanis, Ibn Hajja al Hamawi. ~ ~ ~ ~ ~



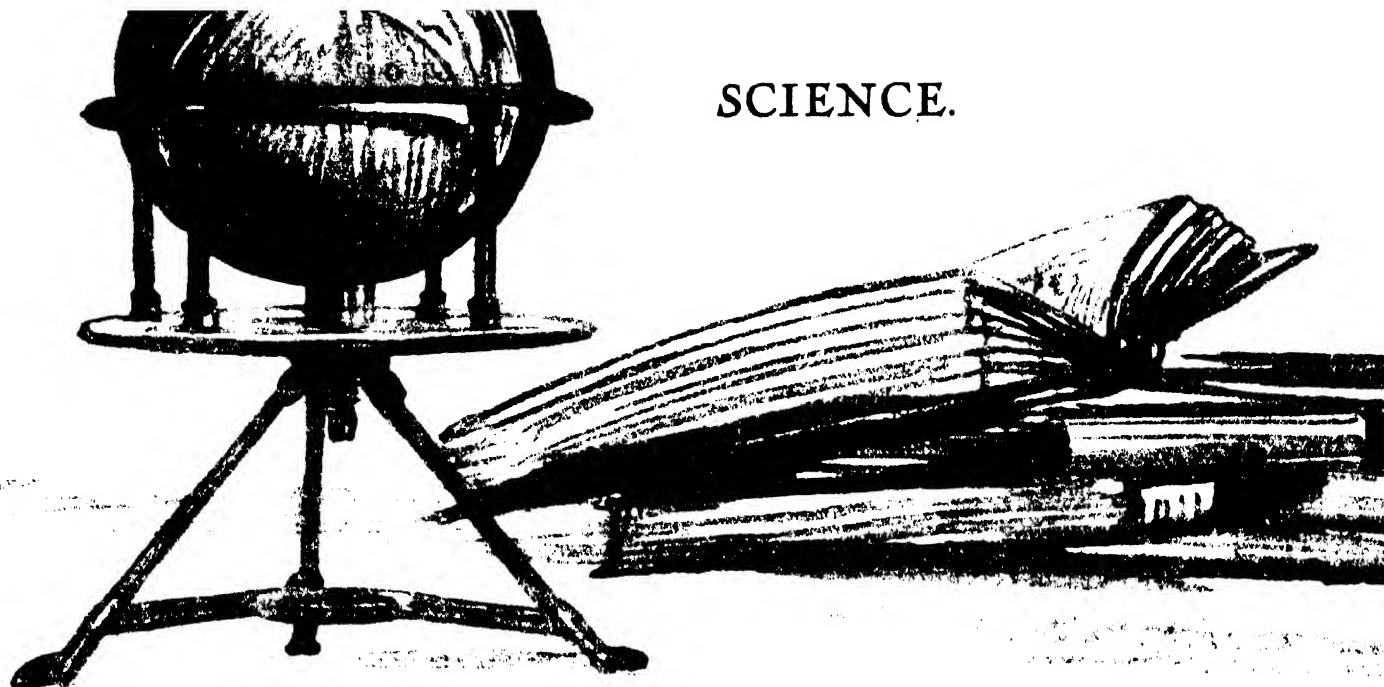
During the past century Egyptian letters have enjoyed a most remarkable renaissance. It is perhaps more than a coincidence that, concurrently with the amazing political and economic progress which has characterized the evolution of Egypt during the past two or three generations, there should have arisen in her midst some of the greatest poets that Arabic literature has ever known. Ahmed Chawky, who died as recently as 1932, is admitted by all who may claim to be judges, to have left a work which takes equal if not prior rank to anything yet produced in the domain of Arabic poetry. ~ ~ ~ ~ ~

Nor is it in poetry alone that Egyptian writers have achieved and are achieving a foremost place in the glories of Arabic literature. Taha Hussein is a writer of immense learning coupled with a rare command of language and an exhaustive knowledge of all that is best in folklore. Some of his books, written in French, have achieved international fame. ~ ~ ~ ~ ~

It is highly probable that the rapid progress made by Egypt in every domain will, in course of time, give rise to a new school of writers, a new trend in Egyptian literature. In this connection the Academy of the Arabic language, founded by His late Majesty King Fouad, is, as well as a learned institution, a guarantee against over-drastring changes and a standard by which the value of innovations may be gauged and tested before they become part and parcel of Egypt's literary heritage. ~ ~ ~ ~ ~



The Royal Library

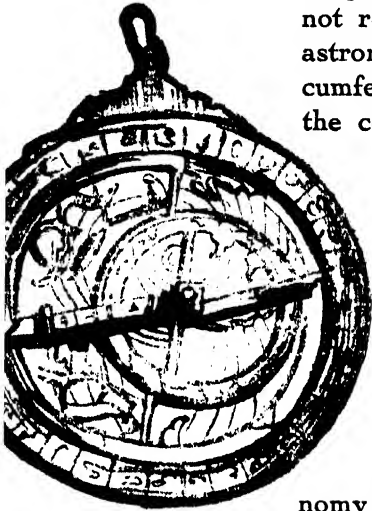


SCIENCE.

It is by visible, tangible evidence rather than by written lore that we are able to estimate the high degree which science attained and the great veneration in which it was held in ancient Egyptian times. Of the scientific works which have come down to us none would appear to be commensurate with the minds that designed the wonders of Ancient Egypt. It may be that more learned works existed and have since perished ; or it may well be that advanced scientific knowledge was kept as a closely-guarded secret and only handed down by word of mouth from generation to generation. At all events the fact remains that the practical achievements of the Ancient Egyptians, achievements which must have involved an extensive knowledge of scientific principles, were far superior to such of their written theoretical knowledge as has survived the passage of centuries. ~ ~ ~ ~ ~

From time immemorial men have sought knowledge and inspiration in the stars. Ancient Egypt was no exception to the rule and the cloudless sky and clear atmosphere of the Valley of the Nile made observation easier than in other lands. In the religion of Egypt astronomy played an important part : the dates and hours of ritual observances were determined by systematical noting of the movements of heavenly bodies. Several temple books recorded the phases of the sun, moon and stars.

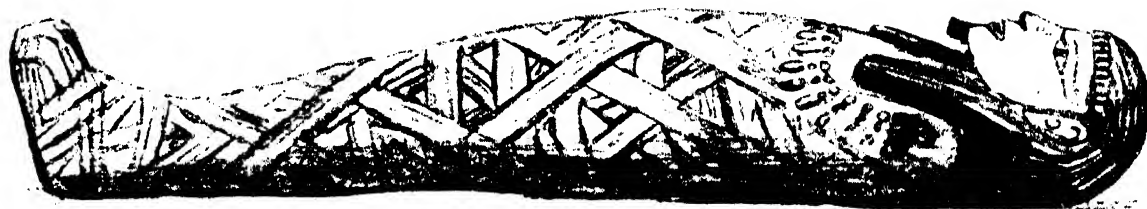
The heliacal rising of Sothis (Sirius) was the starting point of the year which consisted of twelve months of thirty days each plus five extra or epagonal days. These epagonal days were considered unlucky and no known monument or legal document is dated in them. ~ ~ ~ ~ ~ This calendar, known as the Sothic calendar, served Egypt for thousands of years and it compares very favourably with the clumsy and intricate years of other ancient systems. But since the earth in its passage round the sun needs a fraction more than 365 days the calendar lost one day in every four years. This led to much confusion in state and commercial chronology and under Ptolemy Euergetes, in 238 B.C. Eratosthenes sought to introduce the "leap-year reform". The attempt failed and was not revived until Augustus introduced the Julian calendar. The same astronomer Eratosthenes, a man of many parts, also calculated the circumference of the earth to within approximately one hundred miles of the correct figure. ~ ~ ~ ~ ~



One of the greatest names in astronomy is that of an Egyptian, Claudius Ptolemaeus, who lived at Alexandria during the second century of the Christian era. His doctrine as to the motion of the heavenly bodies, so well known as the Ptolemaic system, was given in a form so perfect that for nearly 1500 years it remained unsurpassed. His Almagest, one of the great books of the world, treats of the relation of the earth to the heavens, the position of the ecliptic, the motion of the sun and moon, the sphere of the fixed stars and the theory of the planets. ~ ~ ~ ~ ~ The first scientific record of a solar eclipse stands to the credit of a Moslem Egyptian, Ibn Yunis (950-1008). He was fortunate in his opportunities for two eclipses of the sun, both visible at Cairo, occurred in the years 977 and 978. Ibn Yunis also compiled the Hakimite tables of the planets. Interest in astronomy is maintained in modern Egypt. The Helouan Observatory, erected in 1904, is its principal centre of activity. ~ ~

Mathematics has been described as the handmaid of astronomy. It is therefore not surprising that, closely allied to and indeed often identical with her astronomers, Egypt should have produced many eminent mathematicians. Greatest among them was Ptolemy, already mentioned as an astronomer. But whereas the Ptolemaic system has been overthrown, the trigonometrical work of Ptolemy and Hipparchus must ever remain as the basis of trigonometry. — — — — —

A rudimentary form of algebra was known to the Ancient Egyptians and the first known work approaching to a treatise on algebra is that of Diophantus, a mathematician of Alexandria who lived in the fourth century of the Christian era. Not however until the advent of the Arabs was algebra (the word itself is derived from the Arabic Al-Gabr) to attain its full development. To the arabs also — many of them were settled in Egypt — the modern world owes its present system of numeration.



From the glories of the heavens and the rarefied atmosphere of higher mathematics it is perhaps a far cry to the ailments of the flesh. As in the case of astronomy, medicine in Ancient Egypt was closely allied with the religion of the land. One of the chief purposes for which religious or semi-religious magic was employed was to avert or cure disease. Illnesses were ascribed to evil spirits or ghosts who had taken up their abode in the body of the patient whence they could be ousted by spells or charms. — — —

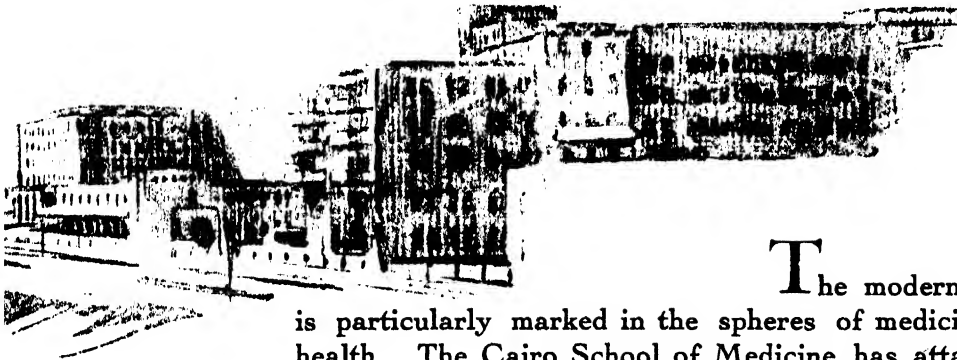
Out of these primitive notions arose a science of medicine and a number of papyri have been discovered containing medical prescriptions. The Ebers Papyrus for instance is a vast collection of medical receipts for such ailments as diseases of the eye and the stomach, broken bones, boils, specifics against baldness, snake-bites and insect pests. — — —

Surgery was known to the Ancient Egyptians. Many mummies have been found with well-set fractures and even with artificial teeth. Cupping vessels made of cow-horn have been found in Egyptian tombs and

several monuments and walls of temples show pictures of patients bandaged or undergoing operations at the hands of surgeons. Lancets, forceps, probes and scissors have all been found. Herodotus describes the prevalence of medical and surgical skill in Egypt among whose practitioners, he says, were many "specialists", particularly in ophthalmic surgery. ~ ~ ~ ~ ~

With the foundation of the school of Alexandria (about 300 B.C.) both medicine and surgery were to make great advances. Herophilus and Erasistratus are two outstanding exponents of both sciences. "The surgeons of the Alexandrian school", writes a contemporary, "are all distinguished by the nicety and complexity of their dressings and bandages of which they have invented a great variety". ~ ~ ~ ~ ~

In mediaeval times the greatest doctors and surgeons were to be found among the Arabs. Hospitals already existed in Cairo, that of Kalaoun being particularly well known. ~ ~ ~ ~ ~

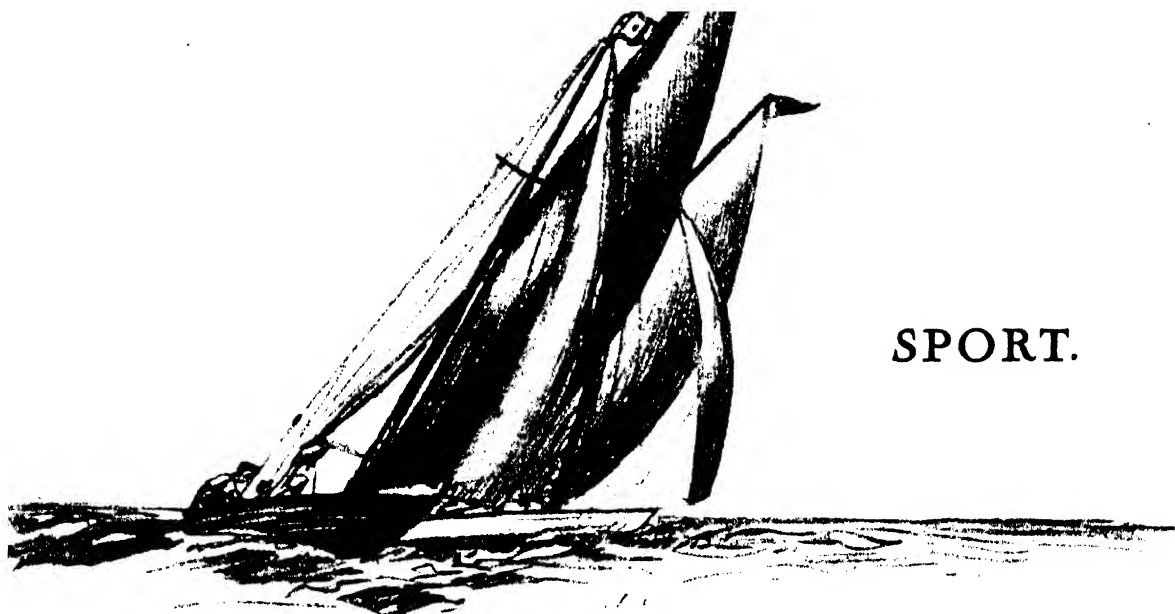


The modern Renaissance of Egypt is particularly marked in the spheres of medicine, surgery and public health. The Cairo School of Medicine has attained a deservedly high reputation and it is perhaps worthy of mention that the largest hospital in the world (2000 beds) has recently been constructed in Cairo. ~

As a centre of scientific research Cairo has long enjoyed an enviable reputation and His Late Majesty King Fuad gave every encouragement and incentive to scientific enterprise, among the many Institutes which he created, revived or helped to expand are the Royal Geographical Institute, the Institute of Hydrology, the Cotton Research Board, and the Museum of Public Health. ~ ~ ~ ~ ~

Scientific congresses, attracting members from all over the world, are frequently held in Cairo. And the comment has more than once been made by visiting scientists that in Egypt they find, not only a world-famed climate, but the "atmosphere of science" which, to the savant, spells familiarity and home. ~ ~ ~ ~ ~

Al Moassat Hospital, Alexandria



SPORT.

Egypt is often described as a sportsman's paradise. The sunshine of her winters and the cool north breeze that tempers the heat of her summers make outdoor games and pursuits an everyday, an all-the-year round possibility. ~ ~ ~ ~ ~

With the exception of ice-skating and snow-sports there is hardly a game which is not played in Egypt and practically no outdoor sport that has not its numerous devotees. ~ ~ ~ ~ ~

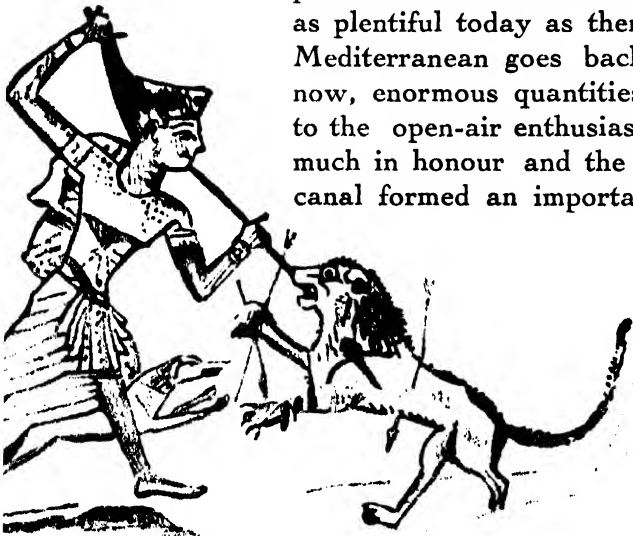
The word sport has a modern ring about it but, like most human activities, it is as old as humanity itself. Primitive man no doubt took to hunting as a means of obtaining food but the innate pleasure of the chase soon made hunting a sport as well as a necessity. ~ ~ ~ ~ ~

It is chiefly as hunters that records are available of the sportsmen of Ancient Egypt. Many drawings and pictures exist of "meets" in the desert, each hunter with his bow and arrows and dogs and nets to check the game. Game was plentiful : the Egyptian desert abounded in ibex, gazelle, bubule, ostrich, porcupine, addax and, but less frequently, the wild ox and the wild sheep. All these animals were considered fit for food while the lion, the leopard and the jackal were hunted for their skins. In the marshes of the Delta the hippopotamus and the wild boar were slain with harpoons many of which have been found. The first harpoons, used for fishing, were of bone ; later ones, probably used for hunting big game, were made of copper. Fish hooks of copper are found from the

1st Dynasty to Roman times and from the 1st Dynasty also date the first throw-sticks or boomerangs. Hunting lances were fixed in a wooden shaft for throwing and held in by a check-cord from flying too far if it missed the animal. Traps for catching wild animals were also used by the Egyptian hunter. They were formed by splints of palmstick radiating round a central hole. ~ ~ ~ ~ ~

At least one Egyptian monarch was addicted to the pleasures of hunting to the point of neglecting affairs of state. Ptolemy Epiphanes (203-181 B.C.) would disappear on hunting expeditions for weeks at a time and urgent business had to wait until, tired of the chase, Epiphanes returned to his capital. Under this Ptolemy's reign the hunting of the fox became a favourite sport. There is a pleasingly naive inscription in the temple of Abydos: "We, Thoas, Callistratus, Acannon and Apollonius, came and took a fox". ~ ~ ~ ~ ~

Many of the wild animals hunted by the Ancient Egyptians have disappeared from the fauna of Modern Egypt. Birds and fishes are however as plentiful today as then. The netting of quail on the shores of the Mediterranean goes back to the earliest days of antiquity. Then as now, enormous quantities of wild fowl provided sport as well as food to the open-air enthusiast. Fishing, with hand-nets or draw-nets, was much in honour and the annual catch in the Lake of Moeris and its canal formed an important part of the Egyptian revenue. ~ ~ ~ ~ ~



Hunting and fishing, while they are undoubtedly sports, may also be considered as trades since they are often practised as a means of livelihood. The same cannot be said of such pastimes as golf, hockey, tennis, polo, etc. Games of this sort were played by the Ancient Egyptian as a means of securing healthy exercise in the open air. ~ ~ ~ ~ ~

It may be, as many experts contend, that the game of golf is of Dutch origin. Numerous travellers have however been struck by the simila-

Hunting in Ancient Egypt (from a 19th Dynasty mural painting at Thebes)

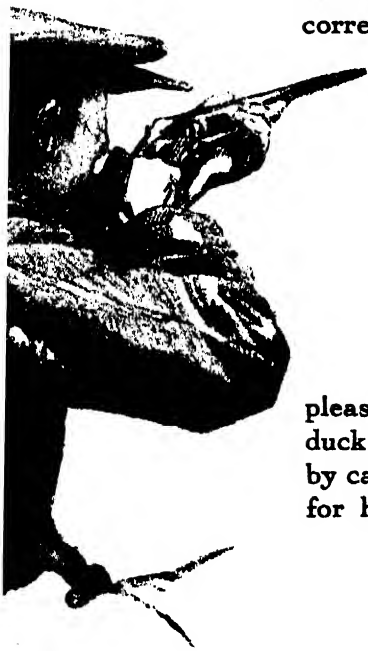
rity of a game played by the inhabitants of the Oasis of Siwa — game of which the origin dates back to Roman times if not earlier — with that of what is known today as golf. The clubs, made of a special kind of hardwood, closely resemble the modern golf-club and the game itself has many points of resemblance with the "Royal and Ancient Game". After the Arab Conquest the favourite and most spectacular game played in Egypt was one closely akin to modern polo. Horsemanship indeed was a highly prized accomplishment and its traditions survive in Egypt to the present day as anyone will bear witness who has seen a Beduin "fantasia". Mounted on Arab ponies, with primitive "shoe" stirrups and elaborate saddles, the riders fire their guns, throw them and their lances into the air and catch them again, standing or kneeling in the saddle, all at a full gallop.

Sports and athletics are much in honour in present-day Egypt. In Olympic Games of recent years Egyptian teams have scored many remarkable successes, notably in swimming and fencing. In this connection it may be mentioned that the feat of swimming the English Channel was performed by an Egyptian as long ago as 1923. Of the many games introduced into Egypt during the nineteenth century, football has become almost the national game. Several Egyptian footballers have achieved international renown and, at the bottom as it were of the scale, practically every village has its team of football enthusiasts.



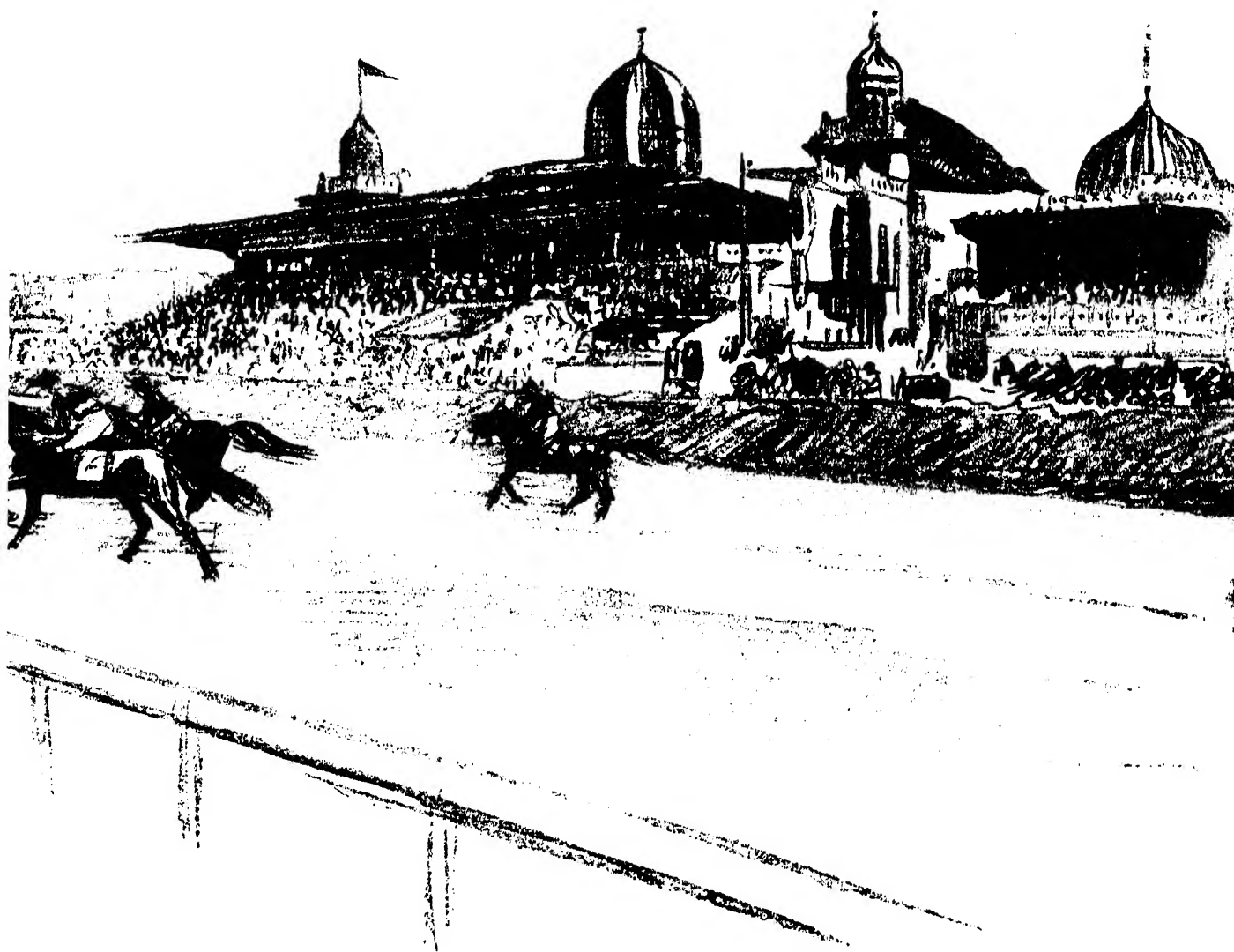
But, apart from organised games and athletics, it is from the point of view of the average player, the average sportsman, that Egypt is such a favoured land. Few other countries can offer so great a choice, so many facilities. Sporting Clubs with large grounds are numerous. Many of them have grass golf-courses ; in others the course is of sand. They all offer the great advantage of being in or near the city so that time is not wasted in going to and from the course.

Cricket is played regularly in Egypt, one of the great events of the sporting year being the visit each winter of a well-known English team. ♣ ♣ The tennis championships also are eagerly awaited events. But while there are plenty of opportunities for indulging in "spectator sports" in Egypt, it is rather as players than as spectators that interest is taken in games. Nearly everyone who belongs to a club plays one or several games and of these tennis is perhaps the favourite. The possibility of playing during all twelve months of the year makes for proficiency and skill. The standard is consequently a high one. ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣ Racing goes on for most of the year in Egypt. The Cairo racing season is in winter and the race-meetings are held weekly both at Heliopolis and Gezira. Alexandria has its racing season in the summer. ♣ ♣ ♣ Which brings us to summer-sports of which the chief is naturally bathing and swimming. The blue warmth of the Mediterranean is, it is well known, the ideal environment of the enthusiastic swimmer and, now that communications with Europe are so easy and rapid, more and more visitors from northern countries are spending their summer holidays at Egyptian coast resorts, whether Alexandria, Port Said or, further afield but with super-bathing and the most golden of golden sands, Mersa Matruh. Sailing and rowing and fishing are very popular at all these resorts as well as on the shores of the Red Sea. ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣ Fishing in the sea is, no doubt a pleasant pastime. Fishing in the Nile, particularly in the neighbourhood of Aswan, is perhaps even more exciting ; for every now and then a catch is made in those waters that corresponds to a fisherman's dream. ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣



Just as hunting parties were the pleasure and relaxation of Ancient Egyptians, shooting, especially wild-duck shooting, is a favoured sport in Egypt today. Within a short run by car from Cairo or Alexandria the modern Nimrod finds plenty of scope for his skill. ♣ ♣ ♣ ♣ ♣ ♣ ♣ ♣

Motoring, camping in the desert and riding are other outdoor sports for which Egypt is a congenial and indeed practically perfect field. Egyptians themselves and foreign residents in Egypt are somewhat inclined to take as a matter of course the fact that every game is available and that weather conditions seldom if ever prevent them from playing them. The delighted surprise of the visitor from abroad serves to remind the Egyptian sportsman of what is indeed the case: that he lives in a sportsman's paradise. ~ ~ ~ ~ ~



Heliopolis Racecourse



A Desert track



A Son of the Desert





DESERT AND OASES.

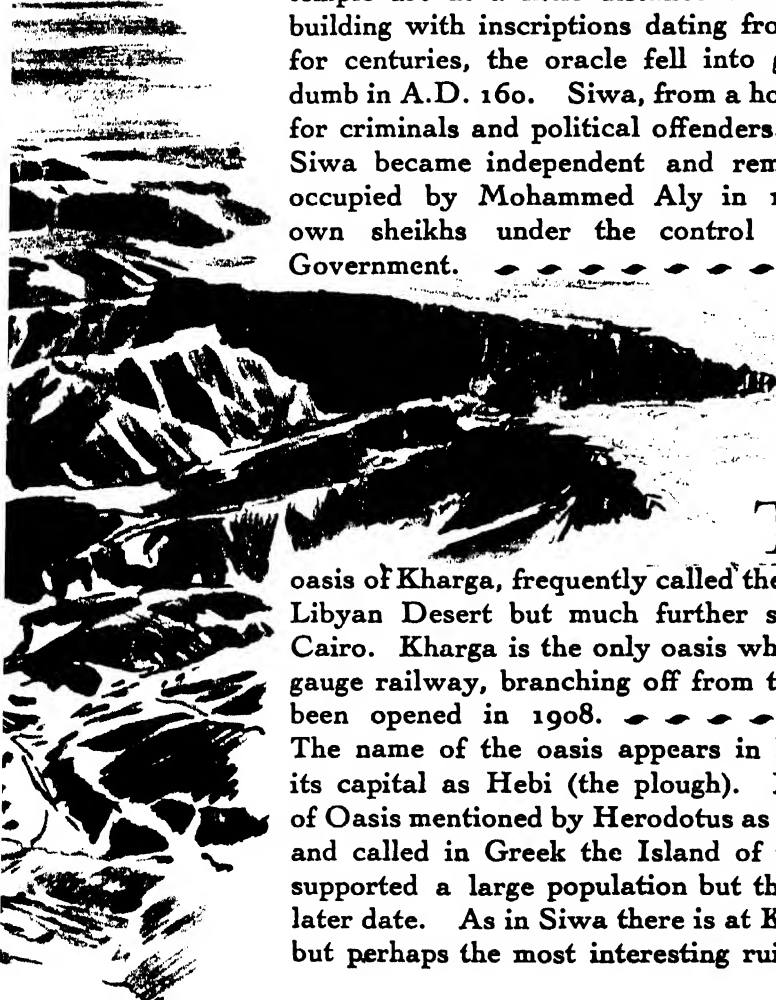
On either side of the Nile Valley the desert plateau extends from the southern borders of Egypt to the Delta in the North. Between the Nile and the Red Sea the width of the wilderness varies from 90 to 350 miles and is known in the north as the Arabian Desert. On the west the Desert of Libya has no natural barrier for hundreds of miles ; it is indeed a part of the immense Sahara. Desert, to many minds, is synonymous with monotony, flatness and aridity. This is only a half-truth, for the scenery of the desert offers, to the observant eye, as much variety as a fertile landscape. In the North of Egypt the desert is certainly flat but from Cairo southwards it rises to 1000 and even 1500 feet above sea level in a series of terraces or small plateaus rising one above the other and intersected by small ravines worn by the occasional rainstorms which burst in their neighbourhood. These plateaus, with occasional hills, cut up by valleys (wadis) and sometimes by deep ravines constitute the principal type of scenery of the Egyptian Deserts. In the Arabian Desert it ends on the Eastern Side in a chain of mountains running parallel to the Red Sea and the Gulf of Suez. — — — — —

Before touching on the topic of desert travel and camping it may be well to refer briefly to the numerous oases in the Egyptian Deserts. When the only means of reaching them was on camel-back, the distant oases

were only known to a few hardy travellers and, so far as the rest of the world was concerned, they were almost as unreal as a desert mirage. Now however the oases are, thanks to the motor-car and aeroplane, becoming almost as well-known as the rest of Egypt. ~ ~ ~ ~ ~

Siwa, a large oasis in the Libyan Desert is also known as the oasis of Ammon or Jupiter Ammon. Its ancient Egyptian name was Sekhet-am, or "Palm Land". Six miles long by four to five miles wide, the oasis lies about 350 miles west of Cairo. ~ ~ ~ ~ ~

Herodotus describes the oracle temple of Ammon which enjoyed world fame and was consulted by Alexander the Great. The remains of this temple are at a little distance from the town of Siwa. It is a small building with inscriptions dating from the 4th century B.C. Hallowed for centuries, the oracle fell into gradual disrepute and was reported dumb in A.D. 160. Siwa, from a holy city, became a place of banishment for criminals and political offenders. After the Arab invasion of Egypt Siwa became independent and remained so for centuries until it was occupied by Mohammed Aly in 1820. It is now governed by its own sheikhs under the control and supervision of the Egyptian Government. ~ ~ ~ ~ ~



The largest oasis in Egypt is the oasis of Kharga, frequently called the Great Oasis. It is, like Siwa, in the Libyan Desert but much further south, being 435 miles by rail from Cairo. Kharga is the only oasis which can be reached by rail, a narrow gauge railway, branching off from the main line to Upper Egypt having been opened in 1908. ~ ~ ~ ~ ~

The name of the oasis appears in hieroglyphics as Kenem and that of its capital as Hebi (the plough). It is usually identified with the city of Oasis mentioned by Herodotus as being seven days journey from Thebes and called in Greek the Island of the Blessed. In Pharaonic times it supported a large population but the numerous ruins are nearly all of later date. As in Siwa there is at Kharga the ruin of a temple of Ammon but perhaps the most interesting ruin is the necropolis or burial-place of

the early Christians. It consists of about two hundred rectangular tomb buildings in most of which there is also a mummy chamber, for the Egyptian christians at first continued this method of preserving the bodies of their dead. ~ ~ ~ ~ ~

Some hundred miles west of Kharga lies the oasis of Dakhla of which the chief town El Kasr has nearly four thousand inhabitants. The principal ruin is of Roman origin and is known as Deir el Hagar or the stone monastery. Further to the north is Farafra, said to be the first of the oases conquered by the Moslems from the Christians, and further still the oasis of Baharia or Little Oasis. ~ ~ ~ ~ ~

All these oases are practically rainless. Their water is derived from numerous wells springing from the porous sandstone which underlies a great portion of the Libyan Desert. Some very ancient wells are 400 feet deep. ~ ~ ~ ~ ~

Date palms are the principal crop of most oases and their fruit is considered superior to that grown in the Nile Valley. Rice, barley and wheat are also cultivated at Kharga where the dom palm, the tamarisk, the acacia and the wild senna are also found. ~ ~ ~ ~ ~



Industries are few though the baskets and mats woven in the oases from palm leaves and fibre find a ready sale. Latterly the carpet industry or rather the home-craft of carpet weaving has been started in several of these desert "islands". ~ ~ ~ Remote from the amenities of civilisation, restricted in their opportunities for social intercourse, it might be supposed that emigration to the valley would take a large toll of the population of the oases. This however is not the case. Many of the young men leave their distant homes to go and work in Egypt proper ; but their one ambition is to return home as soon as they have amassed a small sum of money. Town life and modern amenities have little or no charm for these sons of the desert to whom their distant fastness is ever the most beautiful spot on earth. The attraction of desert solitudes is not confined to those who are born therein. For centuries the desert has been the refuge of anchorites and

monks who desire to flee the noise and bustle of the world. Monasteries in the desert are very numerous, perhaps the most famous being that of Saint Catherine in the Sinai Peninsula. It was from this ancient monastery that Tischendorf, a German savant, "borrowed" a manuscript which he never returned and which has since become famous as the "Codex Sinaiticus". Tischendorf presented the manuscript to the Czar of Russia and its sale by the Soviet Government to the British Museum was one of the sensations of the year 1933. ~ ~ ~ ~ ~

St. Catherine's monastery is a favourite goal of desert motoring excursions. From Cairo the journey usually takes two days and at this, as at other monasteries, the monks extend the most courteous of welcomes to the traveller. ~ ~ ~ ~ ~

Other famous monasteries, the visit of which involves a certain amount of desert motoring are the Baramous Coptic Convent at Wadi Natroun, a short distance off the desert road between Cairo and Alexandria and St. Anthony's Monastery which is reached via Suez. ~ ~ ~ ~ ~

Motoring in the desert is a comparative novelty. It was at one time a somewhat hazardous undertaking but the Royal Automobile Club of Egypt has now issued detailed itineraries of all available routes. Given a car in good condition and an adequate supply of petrol, oil and water, there is nothing to fear in venturing out into the desert and the absence of traffic and noise gives to driving a keen edge of pleasure that is never experienced when driving in towns or even rural districts. ~ ~ ~ ~ ~

Desert camping is the almost inevitable corollary of desert motoring. Life under canvas in the pure clear air of the desert has always had a particular fascination for visitors to Egypt and a stay of any length in the country almost invariably included a few days camping out under the stars. The last few years however have witnessed an extraordinary extension of the camping holiday. Many townsfolk indeed have made of week-end camping a regular feature of their lives and, a site having been chosen, the tent is left as a permanent fixture from one season to another. ~ ~ ~ ~ ~

Monks of St. Catherine's Monastery, Sinai

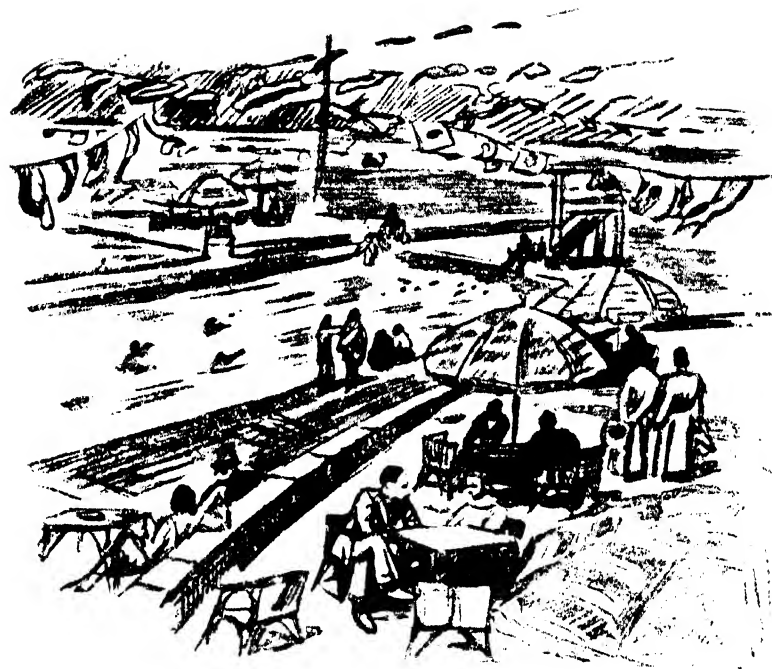


The many travel agencies in Egypt have also built up an elaborate organisation which, at a few hours' notice, supply the visitor, not only with tents, equipment, servants and guides, but also the car with which to reach the chosen spot for camping. ~ ~ ~ ~ ~

There is camping de luxe and camping. Some prefer to take with them the equipment which will ensure a supply of hot water, a well-sprung mattress, several course meals and a well-laid table. Others enjoy the fun of improvised meals and makeshift contrivances. A third category prefers to take no luggage at all and to put up at one or other of the little Rest Houses which are to be found on many of the desert routes. ~ ~ ~ ~ ~

These things are of course a matter of taste. But one experience is common to all campers in the desert: it is the waking up in the morning with what a former Governor of Sinai has described as that "All's right with the world feeling", when one recaptures "the enthusiasms, raptures and morning appetite of one's long-past and much-regretted teens".





Swimming pool and terrace, Gezirah Sporting Club

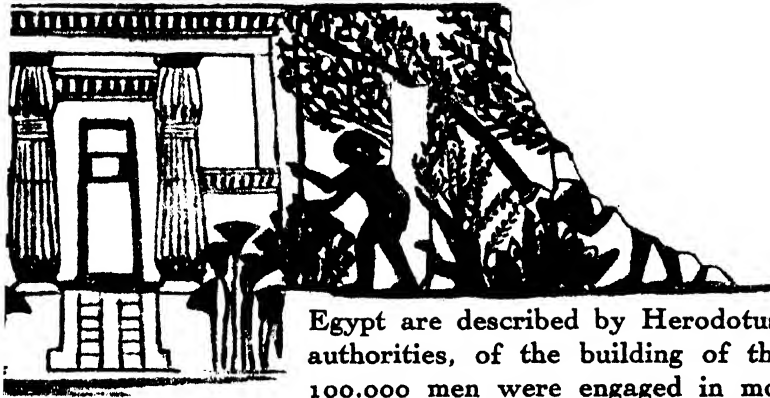


SOCIAL LIFE.

The social system of Ancient Egypt is, of ancient civilisations, that of which the most is known. The ancient history of other countries is, as a rule, a record of wars, famines, conquests, invasions and other outstanding events. Records of how people lived and how society was governed and conducted are often matters of deduction rather than of knowledge. This is not the case with Ancient Egypt. Egyptologists are able to give us a minute and detailed picture of social life in Egypt three and even four thousand years ago. — — — Municipal life, which comes closer to the lives of the people than is possible for a central administration, was known in Ancient Egypt. Each city had its prefect, a sort of mayor whose business it was to provide what was necessary for the civic needs of the inhabitants. The prefect, whose scarlet robes were emblematic of his office, was assisted by a judge and by a scribe. One of his functions was to regulate labour and employment. Craftsmen and artisans were strictly prohibited from changing over from one trade to another. Skilled handwork does not appear to have enjoyed an open market. Most craftsmen were attached in a more or less permanent capacity to the establishments of nobles or high officials. It follows, therefore, that there cannot have been a large or independant middle class in Ancient Egypt. There was the official or ruling class, the class of the priests and, below these, the masses employed in work of every kind. But since members of what are now

known as the learned professions were mostly members of the priesthood there was apparently no transitional or middle class such as we know it today. Not until the Middle Kingdom did the ever-swelling numbers of bureaucrats constitute a class which, without owning land and without performing manual labour, nevertheless worked for its living and became a "purchasing class".

Excavations of the Twelfth Dynasty town Kahun have shown about 350 small houses in crowded streets. The largest of these has only seven rooms. Next to these come a dozen great mansions of about sixty rooms each. There is nothing in between. But by the Eighteenth Dynasty we find at Amarna that most of the houses stood in their own grounds and consisted of about a dozen rooms.



Labour conditions in Ancient Egypt are described by Herodotus in his account, derived from earlier authorities, of the building of the Great Pyramid. He states that 100,000 men were engaged in moving the stones during three months at a time, that they were ten years making the great causeway and preparing the site, and that the building itself occupied twenty years.

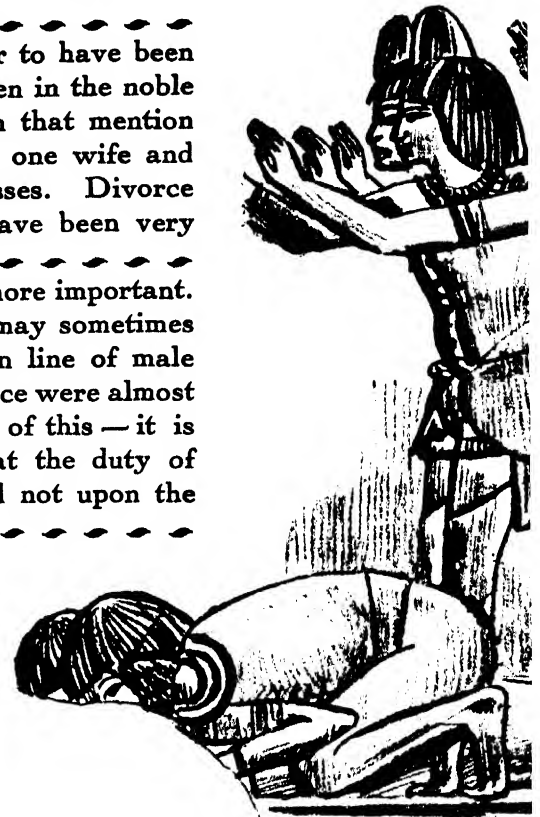
Labour or Capital in some form or other are the sources from which communities derive their livelihood and the foundations of the economic state. But the basis of social life is of course, the family, and in this sphere the life of Ancient Egypt had peculiarities of its own. It would seem that except between husband, wife and children the family bond was not very strong in Ancient Egypt. In no written record is there any reference to obligations to brothers or cousins. On the other hand the position of women and the care for children reached a very high standard.

The earliest marriage contract known in Egypt is as recent as 590 B.C., but it may, in the opinion of experts, be taken as a type of document which had been in use over a very long period, probably thousands of

years. It states that the bride brought a dowry of six ounces of silver and fifty measures of corn. The bridegroom declares that should the marriage be dissolved "either from dislike or because he prefers another" he will return the dowry and a share of property for the children who may be born."

Polygamy existed in Ancient Egypt but it does not appear to have been practised except by Royalty and by the great nobles. Even in the noble families who have left sculptured monuments it is seldom that mention is made of more than one wife. Priests were limited to one wife and such was the usual practice among the labouring classes. Divorce was permitted but like polygamy, it does not seem to have been very prevalent.

In questions of descent the female line was considered the more important. In Ancient Egyptian genealogies the name of the father may sometimes be omitted. Indeed, it is rare to meet with an unbroken line of male descent. In regard to property, succession and inheritance were almost invariably through the female line and a curious result of this — it is mentioned as surprising by Greek historians — was that the duty of supporting aged parents devolved upon the daughters and not upon the sons.



Housekeeping in Ancient Egypt must, in the case of large establishments, have been anything but a sinecure. The household of Prince Amenemhat at Beni Hassan has been recorded as follows : - five scribes, two sealers, one reporter, one steward, one body servant, one mat-spreader, one confidential friend, one nurse and four followers. This constituted the Prince's personal staff. In the household itself there was a Director of Private Rooms, a Director of Warehouses, three Directors of Houses, two Scribes of Values, one Scribe of the Table, one Guard of the Kitchen, one Storekeeper, ten Caterers, a Brewer, a Baker, a Director of Washers and seven housemaids. On his farm were employed five Directors of Farm Produce,

a Director of Cattle Herds, four herdsmen, and a number of keepers for cattle, donkeys, and gazelles ; three Directors of Fisheries, two Directors of Goats, a Director of the Estate Office, as well as a number of carpenters, weavers and gardeners. ~ ~ ~ ~ ~

Slave labour was little used. There were serfs in Ancient Egypt but they were attached to the land at their own homes and could not be sold. Serfage, which continued for many centuries, was a comparatively mild form of subjection and it does not appear to have weighed very heavily on the people. There was, however, a curious form of slavery in Ancient Egypt. The debtor would sometimes make over to his creditor not only any property he might possess but also his labour for the rest of his life. Several of these "Contracts of Servitude" have been found. ~ ~ ~ ~ ~

We are apt to look upon clubs and guilds as modern institutions. It is therefore interesting to note that local clubs, of a social rather than political nature, were a feature of provincial life in Ptolemaic times. In his fascinating book "The Ptolemies of Egypt", Col. P.G. Elgood quotes the minutes of a club-meeting at Hibeh (near Beni-Suef) during the reign of Ptolemy Euergetes II. The meeting was between one Hermias and his friends, "possibly coachmen and head grooms" who were accustomed to meet in a corn loft or the harness room of some stables. A periodical subscription was levied and the expenses of a meeting divided among members and guests. The expenses included wines, a flautist and a dancer. ~ ~ ~ ~ ~



Social evolution is a slow process and the saying is very true that it is easier by far to change a country's laws than to change its customs. Moreover the social system of Ancient Egypt was so highly developed that subsequent centuries could bring but a very gradual change. Throughout the period which followed the Arab conquest of Egypt much remained unchanged in the lives of the Egyptian people. ~ ~ ~ ~ ~

Musicians and Singers in Ancient Egypt (From a 12th Dynasty bas-relief)

Perhaps the greatest change was a new conception of family ties. Whereas, as already mentioned, these were not very strong in Ancient Egypt except where husband, wife and children were concerned, Islamic Egypt developed a sense of family feeling which remains unaltered to the present day. It is probably due to this factor, to the mutual aid and support which all members of a family feel bound to extend to each other, that the social problems of modern Egypt are less acute than in many other countries. ~ ~ ~ ~ ~

As regards social life, the seclusion of women exercised, no doubt inevitably, a restrictive influence. It was not until the nineteenth century that social life in Egypt began to assume its modern aspect. Under Mohammed Aly the Great more particularly under Ismail the Magnificent, new elements of culture and of social contact were introduced. Among these may be mentioned foreign travel, foreign languages and access to the literature and learning of other nations, operas, theatres and Exhibitions. ~ ~ ~ ~ ~

It was however the twentieth century and the reign of King Fuad that were to bring about a real change in the social life of Egypt. To the peasant in the village the cinema and the radio have brought a world hitherto beyond his ken ; to the growing child education is opening wider horizons. These influences must and do affect the lives of the people. ~ ~ ~ ~ ~



Meanwhile, higher up in the social scale, it may be said that social life in Modern Egypt is on a par with that of any other enlightened country. The amenities of an advanced civilisation are available ; social restrictions which might limit their enjoyment are rapidly dying out ; while the Egyptian tradition of courtesy and hospitality adds, to the social life of the present day, a grace and a charm of its own. ~ ~ ~ ~ ~





WOMAN IN EGYPT.

If by feminism is meant women's claim to the same rights as men enjoy then the first feminists were those of ancient Egypt. The most casual observer can hardly fail to notice how, in ancient monuments and inscriptions, queens sat side by side with their royal consorts and received the same royal honours. Women in ancient Egypt undoubtedly enjoyed a considerable measure of freedom; their position was an honoured one and it may well be that they had a voice in the councils of state. They certainly had such a voice under the New Empire (1555-712 B.C.). During that period a woman, Queen Hatshepsut (1495 B.C.) was co-regent with her father King Thutmosis. Hatshepsut sought and claimed more than the power of royalty. She secured for herself its outward attributes. Not only did she wear the insignia of sovereignty but she also fastened to her chin the ceremonial beard of the Pharaohs. She was a woman of enterprise and determination; under her rule expeditions set out from Egypt to distant lands and she ordered the exploitation of the turquoise mines of Sinai. Of lovely Queen Nefertiti we know little except her loveliness. At any rate she did not disfigure her perfect features by wearing a beard!

The beauty of Cleopatra is legendary and yet history does not record whether she was dark or fair, tall or short. She, like Hatshepsut was an ambitious Queen but, "having swayed the rod of empire" she

was to die with her ambitions unfulfilled. Perhaps the most eloquent epitaph to Cleopatra was that of her waiting-maid. "How did she die ? " asked a Roman officer. "Right well" replied the maid "and worthily of the descendant of a line of kings". The next great woman in Egyptian history was not a queen. Hypatia, immortalized in Kingley's novel was one of the finest characters in history. It is sad to think that so much learning so much wisdom and so much beauty should have met with so brutal a death. ~ ~ ~ ~ ~

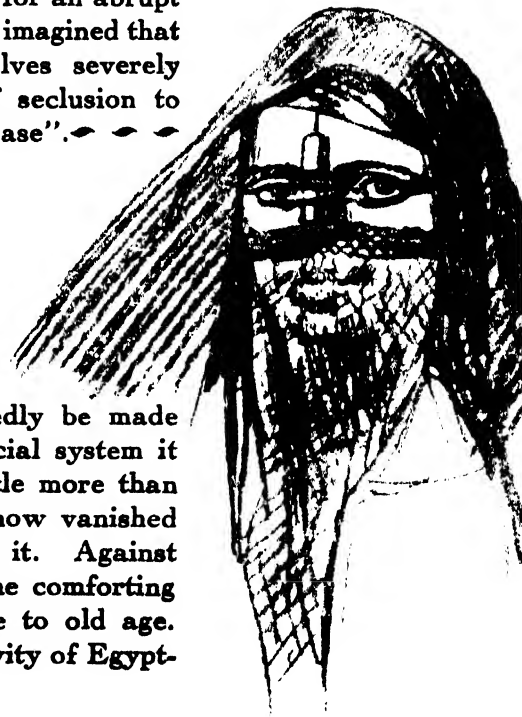


With the Arab conquest a new era set in. Women were more secluded ; they took little part in public affairs. But it would seem that the women of Egypt retained their characteristics ; they still liked to walk abroad, they still liked to talk. For we find the eccentric ruler, Hakim (A.D. 996 - 1021) making laws forbidding shoemakers to make shoes for women. Hakim hoped thus to prevent them leaving their homes but history does not relate whether he achieved his purpose. He also forbade women to use the public baths "so as to prevent them from gossiping" ! ~ ~ ~ ~ ~ The Mameluke period comprised the reign of a great queen. Shagaret Ed Dur (literally "tree of pearls") seized the throne of her dead stepson and when the country cried out against the rule of a woman she prudently invited a Mameluke to share the throne with her. Shagaret's pilgrimage to Mecca was the origin of the ceremony, now a yearly one, of the "Holy Carpet". She also founded a military band which gave daily performances at the Citadel. It is sad to record that Shagaret Ed Dur met a terrible death at the hands of a rival's slave-women. ~ One of the loveliest mausoleums in the Eastern Cemetery of Cairo is, or rather was, (for only part of it remains) that of Princess Toghay, the wife of Sultan En Nasir Mohammed. She also performed the pilgrimage to Mecca and although she had been born a slave it is said that no queen's pilgrimage ever equalled hers for magnificence. She must have been generous as well as great for her chroniclers tell that she freed no fewer than one thousand female slaves. ~ ~ ~ ~ ~

A certain amount of misconception exists in many Western minds as to the status of women in Islamic countries and, more particularly in Egypt. It is true that until recent years a Western woman enjoyed a greater amount of freedom in regard to leaving her home and choosing a career. But it is not always realised that the Egyptian woman has always, in some respects, enjoyed a freedom denied to her Western sister or only recently attained by her. Her property for instance is entirely her own; she can dispose of it as she pleases without having to obtain her husband's consent. Economic independence of this nature is hardly compatible with the subservience and indeed enslavement of women which has so often been described or implied in books about Egypt. ~ ~ ~ ~ ~

Actually, even when the system of the seclusion of women was in full force, Egyptian women exercised very much more influence than is commonly supposed. In the first place the early education of their children was entirely in their hands for, at the time, no primary or elementary schools were in existence. Interpolated among many somewhat critical remarks we find in Lane's "Manners and Customs" the following significant sentence: "It is important to observe that an affectionate respect for parents and elders inculcated in the Harem fits the boy for an abrupt introduction into the world". And again: "It might be imagined that the women of the higher and middle classes feel themselves severely oppressed and are much discontented with the state of seclusion to which they are subjected; but this is not commonly the case". ~ ~ ~

A case can undoubtedly be made out against the seclusion of women. Like every other social system it had its drawbacks. In Egypt, at the present day it is little more than a memory. But it would be wrong to suppose that that now vanished system was entirely irksome to the women who lived under it. Against the handicap of being unable to adopt a career they had the comforting assurance that they would be provided for throughout life to old age. Be that as it may, there are very few restrictions on the activity of Egypt-



ian women at the present day. The principle of compulsory education for girls as well as for boys has been adopted by the Egyptian Government. In 1938 there were under the control of the Ministry of Education 18 primary schools for girls, and 15 training colleges, 41,306 pupils were receiving tuition therein. To these figures must be added the very large number of Egyptian girls who receive their education at one or other of the many foreign schools in Egypt. The latter schools and colleges, particularly those directed by nuns, have already educated several generations of Egyptian women. Their Majesties Queen Nazli and Queen Farida were both educated at a French convent school in Alexandria. ~ ~ ~ ~ ~

In the realm however of higher education Egyptian women receive the same training, and under the same conditions, as Egyptian men. The Egyptian university has its women undergraduates while Egyptian women are free to qualify as doctors, lawyers and professors. Government service, in certain Ministries, is open to women and trained Egyptian girls are claiming and obtaining an ever greater share of positions in industry, commerce and applied arts. ~ ~ ~ ~ ~



Egyptian woman writers are also making their mark. Curiously enough the "best selling" works of Egyptian authoresses have been published not in Arabic but in French. This is due partly to the education which many women of the Egyptian upper classes receive and partly to the bilingual, and indeed trilingual, character of Egyptian society. It is rare to find an educated Egyptian, whether man or woman, who cannot speak one or two foreign languages as well as the Mother tongue. ~ ~ ~ ~ ~

In what way will emancipation affect the future of the Egyptian woman ? The demand that, by means of the vote, she should have the same political rights has not so far reached very considerable proportions. The trend of feeling seems to be that political power is likely to follow rather than to

precede the Egyptian woman's assertion of her full economic and social rights. In these directions, although much has been achieved, a great deal remains to be done. The interest and activity displayed by Egyptian women in everything appertaining to infant welfare, mothercraft, education, hygiene and social work would appear to confirm the impression that in these directions rather than in political activities lie the immediate outlet for feminine enterprise and labour. It is in regard to these activities that the First Lady in the Land, Her Majesty Queen Farida, sets a shining example. Every good cause connected with the physical and moral welfare of Egyptian womanhood is assured of her active support. One of the first functions which she attended after her marriage was a charity fete which it is relevant to mention here because its organisation and object were typical of the work done by Egyptian ladies on behalf of their less fortunate sisters. In aid of the Oeuvre Mohammed Ali which is devoted to the care of mothers and babies, the fete, under Queen Farida's patronage, was organized by women members of the Royal Family and of the Egyptian aristocracy. It was held in a palace which had once belonged to Mohammed Ali himself and, in that beautiful setting, the thousand-and-one nights were revived. The dancing, the gorgeous costumes, the splendours of old oriental scenes were, to the thousands of beholders an unforgettable delight. The whole entertainment was a striking manifestation of art as the handmaiden to charity. ~ ~ ~ ~ ~

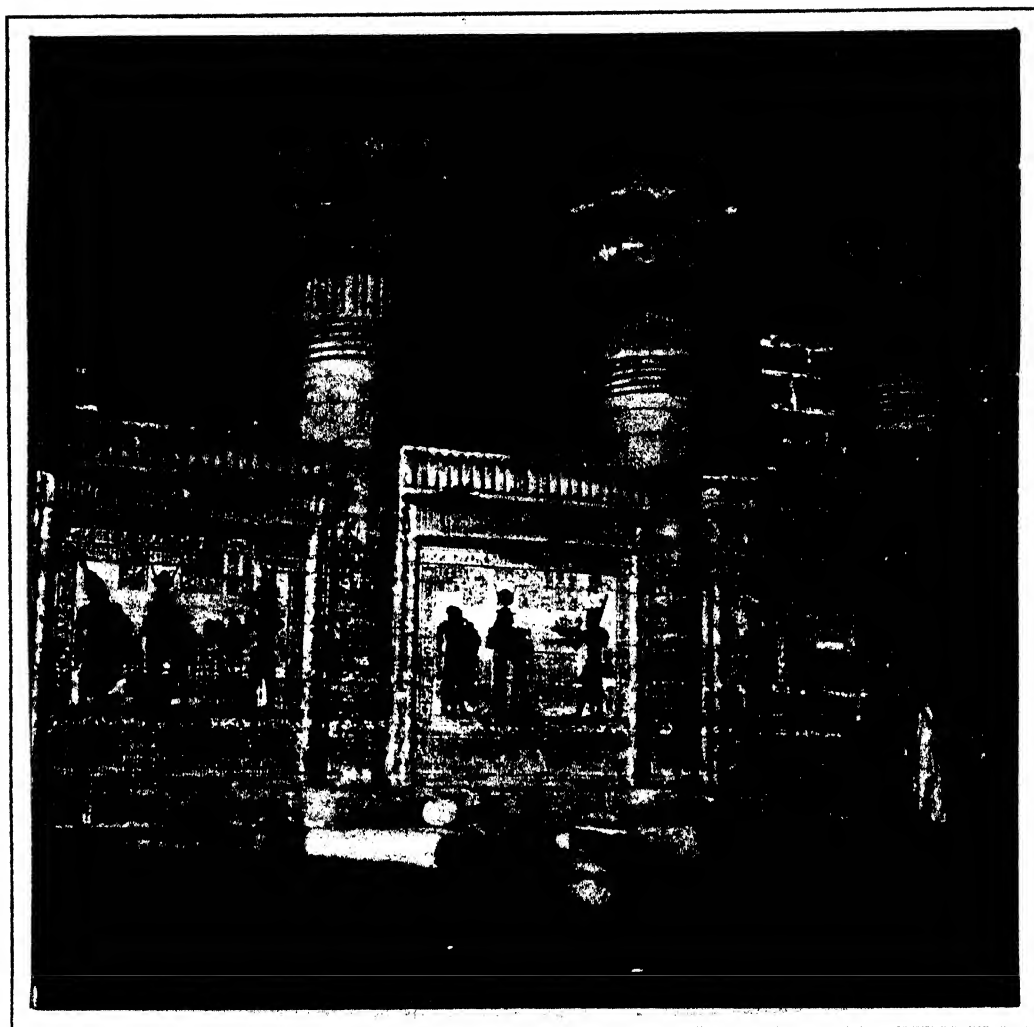
It has been mentioned elsewhere that Egypt is in many respects the musical and artistic centre of the Near East. The Egyptian woman's contribution in this domain is very considerable. One of the favourite singers in Egyptian wireless programmes is a woman (Om Kalsom) whose gramophone records find a ready sale from Tangier to Teheran. In Egyptian films great success has been achieved by women actresses while much excellent work in recent art exhibitions at Cairo has been the work of Egyptian women painters. There can be little doubt that, as time passes, the aspirations and talents



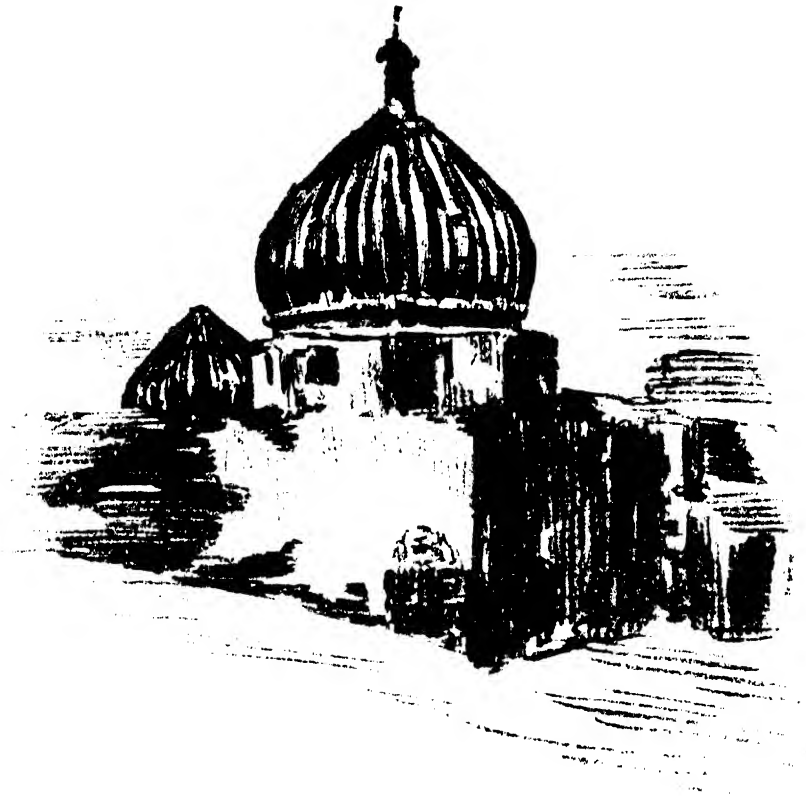
Egyptian woman singer

of Egyptian women will find more and more channels of expression and meet with ever greater recognition in other lands as well as in their own. Egyptian delegates have for some years past attended the meetings of the International Council of Women ; on at least one of these occasions an Egyptian woman has acted as chairman. From this and other contacts with their sisters in other lands Egyptian women gain the confidence which is a necessary adjunct to their newly acquired emancipation ; they profit by the experience and knowledge of other women. In return they show by their enterprise and achievements that the Egyptian woman, without sacrifice of what is best in oriental tradition and sentiment, is rapidly building up for the womanhood and girlhood of Egypt an honoured place in the modern world. ~ ~ ~ ~ ~

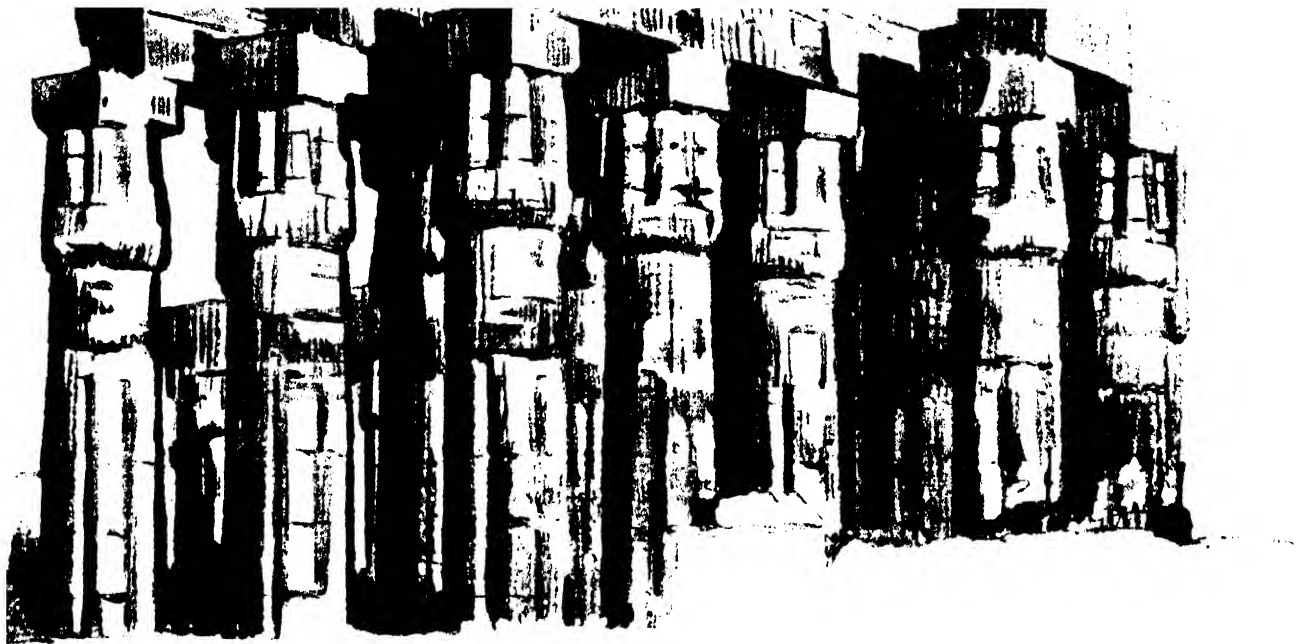




Temple of Dendera



Tombs at Rosetta



ARCHITECTURE IN EGYPT.

It is as difficult to condense in one short chapter the sequence of architectural history in Egypt as it is impossible to over-estimate the interest that it offers to artists and historians. For there is not one period in History that is not richly represented here by characteristic and wonderful monuments. — — — In order to refrain from becoming absorbed by one or other of those periods, we will arrange the monuments under six chronological headings :-

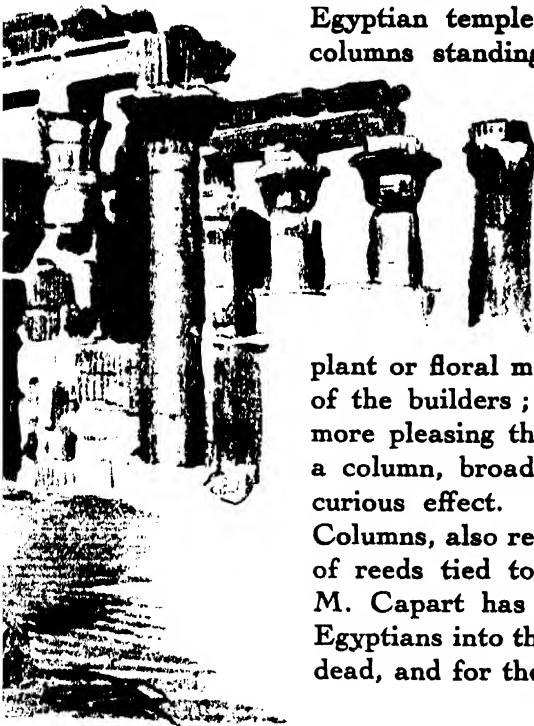
1. The Pharaonic Times.
2. The Graeco-Roman and Coptic Period.
3. Early Islamic Builders.
4. The Mameluk Empire.
5. The Ottoman Rule.
6. Mohamed Aly and his dynasty.

Each of these six periods has produced enough to deserve a volume to itself. — — — — —

THE PHARAONIC TIMES. The Pharaonic period, which covers 3,000 years and comprises no less than thirty dynasties of rulers, is that which has excited most general interest and has been most deeply studied by savants of all nations. But the great importance of it consists more in the historical records yielded by the reading of hieroglyphics and in the representative arts, Sculpture and Painting, than in Architecture properly so-called. ~ ~ ~ ~ ~

It would seem that wood was used extensively in early buildings. At Saqqâra, near Cairo, where impressive stone ruins have been found, going as far back as the IIIrd Dynasty (c. 2900 B.C.) some very remarkable imitations of wooden architectural details are to be seen in stone. ~ ~ ~ ~ ~

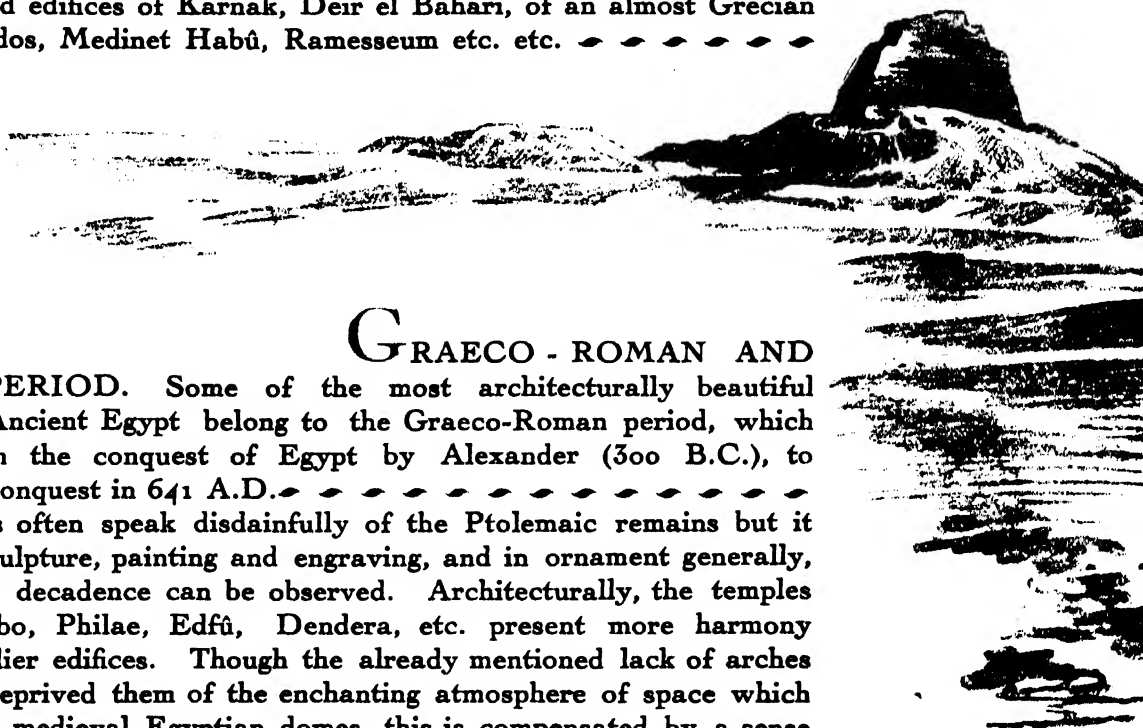
The ancient Egyptians accomplished marvellous feats in the handling of stupendous materials, but the developments brought about by the use of the arch and the vault remained unknown to them. It is true that some very small examples of brick vaulting have been found, also dating back as far as the IIIrd Dynasty, but it does not seem to have occurred to the builders to make use of that principle in order to enable them to place their columns further apart; most hypostyle halls of Ancient Egyptian temples suffer from the crowded aspect which results from columns standing too close to each other. ~ ~ ~ ~ ~



The columns themselves displayed plant or floral motifs which show great artistic nature sense on the part of the builders; lotus buds or flowers make very harmonious capitals, more pleasing than the papyrus bush, portrayed by the narrow base of a column, broadening out a few inches above the ground with a very curious effect. Fluted columns, sometimes compared to Greek Doric Columns, also reveal a vegetable origin, being really imitations of bundles of reeds tied together. ~ ~ ~ ~ ~

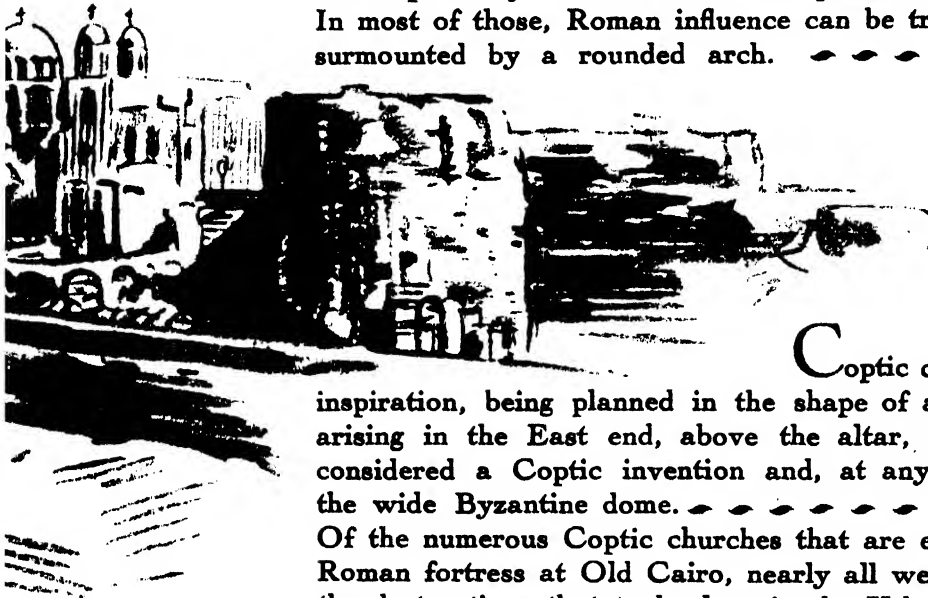
M. Capart has appropriately divided the architecture of the Ancient Egyptians into three sections: Dwellings for the gods (temples), for the dead, and for the living. Of the last, probably built of perishable mate-

rials, such as mud bricks or wood, nothing could have been expected to remain. The second included, not only tombs dug very deeply, such as are to be found at Thebes (Bibân el Mulûk), divided into ritual chambers which entitle them to be called architecture, but also those unique and awe-inspiring Egyptian structures called Pyramids. ~ ~ ~ ~ ~ The best known and most important are at Gîza, near Cairo, erected by Pharaohs of the IVth Dynasty, about 2500 years before Christ, but there is an even older one at Saqqâra, a few miles away, the Step Pyramid, built by Zoser, of the IIIrd Dynasty, and some scarcely more recent at Abusîr, Meidûm, Dahshûr, etc. etc. ~ ~ ~ ~ ~ The third division, consisting of temples, includes buildings that date back to very early times, the oldest being the temples of Ptah at Memphis. (Ist Dynasty, about 3000 B.C.). It is impossible within the limits of this too comprehensive chapter, even to enumerate the marvellous ruins of temples left to the admiration of posterity ; we will merely mention the celebrated edifices of Karnak, Deir el Bahari, of an almost Grecian beauty, Abydos, Medinet Habû, Ramesseum etc. etc. ~ ~ ~ ~ ~



GRAECO - ROMAN AND
COPTIC PERIOD. Some of the most architecturally beautiful temples of Ancient Egypt belong to the Graeco-Roman period, which spreads from the conquest of Egypt by Alexander (300 B.C.), to the Islamic conquest in 641 A.D. ~ ~ ~ ~ ~ Egyptologists often speak disdainfully of the Ptolemaic remains but it is only in sculpture, painting and engraving, and in ornament generally, that a slight decadence can be observed. Architecturally, the temples of Kom-Ombo, Philae, Edfû, Dendera, etc. present more harmony than the earlier edifices. Though the already mentioned lack of arches and vaults deprived them of the enchanting atmosphere of space which characterises medieval Egyptian domes, this is compensated by a sense of mystery due to the very crowding of the columns, suggesting a thick forest of huge trees. ~ ~ ~ ~ ~

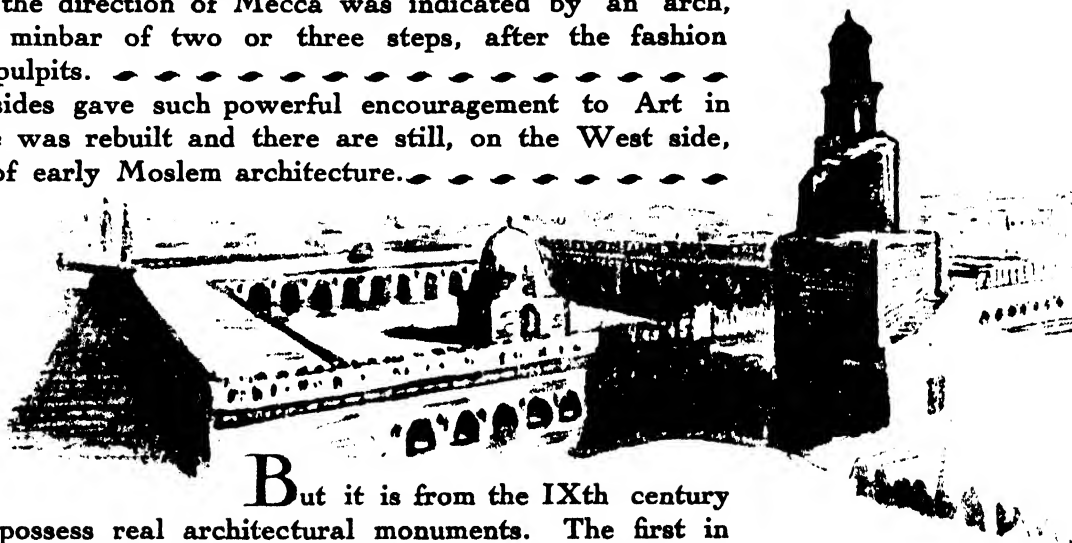
Again, for lack of an arch, their gates are composed of an inevitably narrow rectangular door, framed in a pylon with "battered" on slanting sides. They are, however, surmounted by an attractive, hollow cornice, which has deservedly been copied in later monuments. ♦ ♦ ♦ ♦ ♦ Under the Roman domination, beginning half a century before the Christian era, a few monuments were erected in Roman style, of which the Roman fortress of Babylon, in Old Cairo, is the most complete. ♦ ♦ Christianity, brought very early to Egypt and practised by descendants of Ancient Egyptians now known as "Copts", inspired the building of convents in the desert, (Bawit, Wady Natrûn, Sohag, etc.); those usually assumed the form of rectangular fortresses with massive brick walls, probably on account of ever possible attacks by nomadic tribes. In most of those, Roman influence can be traced, apses and gates being surmounted by a rounded arch. ♦ ♦ ♦ ♦ ♦



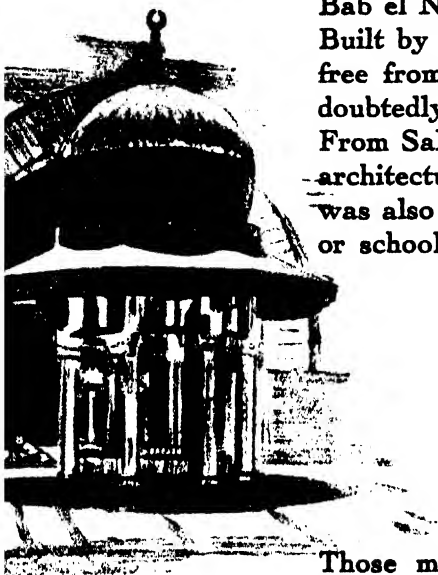
Coptic churches also reveal Roman inspiration, being planned in the shape of a basilica; the small dome arising in the East end, above the altar, is by some archaeologists considered a Coptic invention and, at any rate, differs entirely from the wide Byzantine dome. ♦ ♦ ♦ ♦ ♦ Of the numerous Coptic churches that are enclosed in the ruins of the Roman fortress at Old Cairo, nearly all were presumably rebuilt after the destructions that took place in the Xth, and XIIth centuries, and are therefore examples of later work. It would seem, however, that the crypt of Abu Serga, the legendary resting-place of the Holy Family, and the small church in the interior of the great Roman tower, on which the modern Greek church of St. George stands, are both indisputable monuments of the earliest Christian architecture in Egypt - or indeed anywhere. ♦ ♦ ♦ ♦ ♦ The great column in Alexandria, erroneously called Pompey's pillar, is a memento of the Roman period, and was erected, not by Pompey, but by Diocletian, in the IIIrd century, A.D. ♦ ♦ ♦ ♦ ♦

Church of St. George (Old Cairo)

EARLY ISLAMIC BUILDINGS. The conquest of Egypt by the Moslems having taken place, with very little bloodshed, in 641 A.D., the conquerors immediately proceeded to build a mosque, in their newly founded town of Fostât, quite near the Roman Fortress. But, in those early days, "Islamic" architecture which very soon afterwards developed under the encouragement of the art-loving Ommeiad and Abbasside Khalifes, had no existence, and the first mosque in Egypt was no more than a rectangular enclosure of bricks, probably roofed over with palm leaves and mud, resting on palm trunks by way of columns. In the South East wall, the direction of Mecca was indicated by an arch, and there was a minbar of two or three steps, after the fashion of some Coptic pulpits. ~ ~ ~ ~ ~ When the Abbassides gave such powerful encouragement to Art in Islam, the Mosque was rebuilt and there are still, on the West side, interesting traces of early Moslem architecture. ~ ~ ~ ~ ~



But it is from the IXth century onwards that we possess real architectural monuments. The first in date is in the Nilometer, dated 861, a pointed, almost Gothic arch, three centuries before the first Gothic church. ~ ~ ~ ~ ~ Similar arches are to be found in the Aqueduct built by Ibn Tulûn, Deputy Governor of Egypt in 869, and especially in the magnificent mosque of that ruler, still standing and perhaps the most precious treasure handed down to modern Egypt by the Middle Ages. The early Fatimide buildings, the Mosques of al Azhar and al Hâkim, present similar characteristics, a large open courtyard surrounded by arcades, resting either on brick piers or on columns taken from ruined monuments, temples or churches. ~ ~ ~ ~ ~ Later Fatimide mosques, such as al Aqmar and Sâleh Telêye, show a similar plan, but the shape of the arch is different; it is what is called a Persian arch, or, more descriptively, the "keel" arch. A few early domes remain which present the same outline. ~ ~ ~ ~ ~



The Fatimide period has also left to Cairo some magnificent military monuments, the three great City Gates, Bab al Mitwally, Bab al Futûh, Bab el Nasr and the fine length of curtain wall that unites the two last. Built by Armenian architects from Edessa, those fortifications are quite free from the Persian influence noticeable in the mosques, and are undoubtedly of Byzantine inspiration. ~ ~ ~ ~ ~

From Saladin and the Ayubite Dynasty, another masterpiece of military architecture remains in the early parts of the Citadel of Cairo. It was also under this dynasty that the custom arose of building madrassas or school mosques, intended for religious teaching. ~ ~ ~ ~ ~

THE MAMELUKE EMPIRE.

Those madrassas, with their ostentatious pious purpose, provided an excellent pretext for the vanity of Mameluke sultans, desirous of handing their names down to posterity by means of a Mausoleum and, henceforth, innumerable mosques sprang up in Cairo, nearly every one of them accompanied by a domed Mausoleum. No other city in the world possesses such a wealth and variety of beautiful religious monuments. The most important of these is the grandiose madrassa of Sultan Hassan, (1350-60 A.D.), which some people consider even more beautiful than the mosque of Ibn Tulûn. Like the majority of madrassas, it is cruciform in shape, the large open courtyard being flanked by four magnificent arches. Again, like other Mameluke mosques, it offers a delightful impression of unity, having been built so rapidly that architectural fashions had not had time to change, and all the details are in perfect harmony. ~ ~ ~ ~ ~

Because of that regular evolution, any one who has given a perfunctory study to these monuments can tell at a glance the approximate date of each, from the shape of the minaret, ornamental details, with which we are not here concerned, and the choice of materials. For instance, brick work covered and ornamented with stucco having given place to stone during the XVth century, we cannot, on seeing a mosque decorated with carved stone in flat relief, suppose for a moment that it is anterior

Ablution Fountain, Mosque of Sultan Barqâq

to that epoch. The greatest builder of that period was Sultan Qait-bây (1438-1498 A.D.) who has given his name to its delicate and refined style. By that time, madrassas had become so numerous that they were perforce much reduced in size and the courtyard was now small enough to be roofed by an attractive wooden ceiling supporting an octagonal lantern. The funeral chapel was covered over by one of those Egyptian Mameluke domes, the grace of whose flowing lines has never been surpassed. ~ ~ ~ ~ ~

UNDER OTTOMAN RULE.

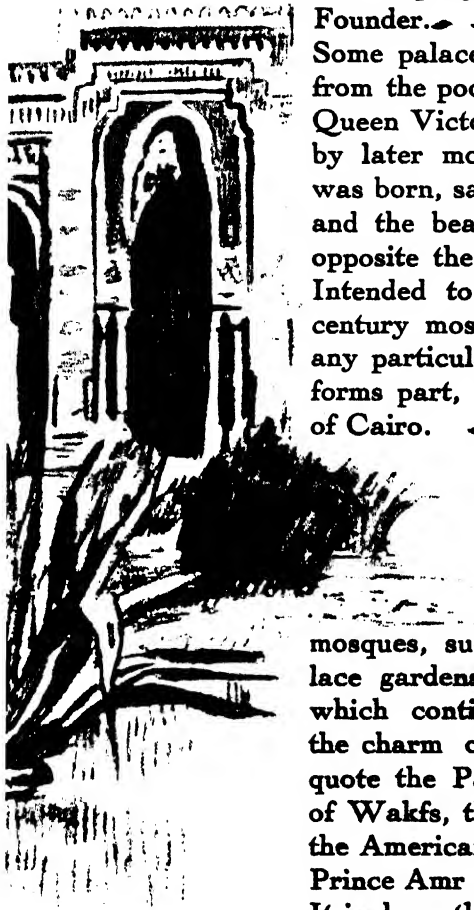
With the Turkish conquest, in 1517 A.D., there was a pause in the development of exquisite architecture that had marked the Mameluke Empire. Cairo was no longer a capital that its ruler delighted to adorn. It was however a time when beautiful buildings were the fashion in Stambul, and two or three charming Ottoman Mosques, in the style of Suleiman the Magnificent, were erected in Cairo, the most artistic of which being the first in date, the small mosque of Suleiman Pasha in the Citadel, and that of Malika Safiya. Their Ottoman style is unmistakeable, comprising as it does the wide Byzantine dome over the sanctuary and the slender, pencil shaped minaret. ~ ~ ~ ~ ~ Several delightful dwelling houses also date from that period; they have been turned into Historical Monuments by the Committee of Preservation of Arab Monuments, and are now adequately cared for. Their beauty, very satisfying and peculiarly suitable to the climate, consists more in ornament than in structure, but a few architectural features are the same in all of them. They were usually built on the four sides of an interior courtyard, the entrance door on the street opening at an angle. The chief reception rooms are all of the same plan, a deep alcove at each end and a small marble-paved square in the centre, often framing a charming fountain. On the first floor, facing the North breeze, is an open loggia with graceful arches. These houses never had an important state staircase, but a number of small ones in various parts of the building, to serve different suites of rooms.



MOHAMED ALY AND HIS DYNASTY. The era of the great Mohammed Aly is chiefly represented by the mosque which forms such a characteristic feature in the general view of Cairo. It dates from an epoch (early XIXth century) when the art of building in Europe was extremely decadent, and some details of the interior have not escaped contamination. Nevertheless, it breathes an atmosphere of grandeur and dignity which accords well with the memory of its Great Founder.

Some palaces on the Citadel, built about the same time, suffered more from the poor taste also prevailing at the Courts of Louis Philippe and Queen Victoria. But the art of the Khedives is triumphantly vindicated by later monuments; the Mussaferkhana Palace where Ismail Pasha was born, saved from destruction by the filial piety of H.M. King Fuad, and the beautiful mosque of Ar Rifa'ay, now the Royal Mausoleum, opposite the mosque of Sultan Hassan.

Intended to form a suitable pendant to the world-renowned XIVth. century mosque, it is designed in Oriental style, though not a copy of any particular monument, and the group of great mosques of which it forms part, just below the Citadel, is one of the most impressive sights of Cairo.



There are a few other modern mosques, such as the charming greendomed Al Fath, in Abdine Palace gardens, and a few fine public buildings and private houses which continue the admirable Islamic tradition and add greatly to the charm of Cairo amongst civilised cities. Amongst those we can quote the Palace of Religious Institutions near el Azhar, the Ministry of Wakfs, the Oriental Music Institute, the Heliopolis Palace Hotel, the American University, the lovely houses of Prince Mohammed Aly, Prince Amr Ibrahim at Gezira, of Madame Hoda Charawy Pasha, etc. It is devoutly to be hoped that artistic attention will continue to be given to such characteristic and attractive buildings, and that the graceful minarets, a feature so peculiar to Cairo, will not be submerged by "sky scrapers", obviously copied from foreign buildings, and devoid of the Oriental charm which has so long attracted art lovers to the incomparable capital of Egypt.



TOURISM AND THE FOREIGN VISITOR.

What is the attraction that lures so many visitors to Egypt? Several answers might be given to this question. To many the gentle warmth and incomparable sunshine are the inducement that causes them to come from afar. Many are attracted by the historical treasures of which Egypt has so great a store. Some come in search of health, some in pursuit of sport and some because, in a frame as old as time itself, they wish to see a picture of what is new. Actually, of course, it is the combination of all her charms that make the attraction of Egypt. However, seniority, if not pride of place must be ascribed to the climate for we learn from Herodotus and other ancient writers how highly the climate of Egypt was esteemed even in the days when archaeology was yet unborn. ~ ~ ~ ~ ~ Be that as it may, tourism in Egypt is a very ancient thing. And now the steamship, the motor car and the aeroplane having all but annihilated distance, a visit to Egypt is within the leisure-limit as well as the purse-limit of most travellers. ~ ~ ~ ~ ~

What may be termed the popularization of Egypt as a tourist centre began in the middle of the 19th century when the first steamboats sailed up the Nile. Lady Duff Gordon (writer of the very interesting "letters from Egypt and the Sudan") was at that time resident in Egypt and, writing in 1866 she records the arrival at Luxor of the first steamboat conveying tourists. She tells of the admiration with which the

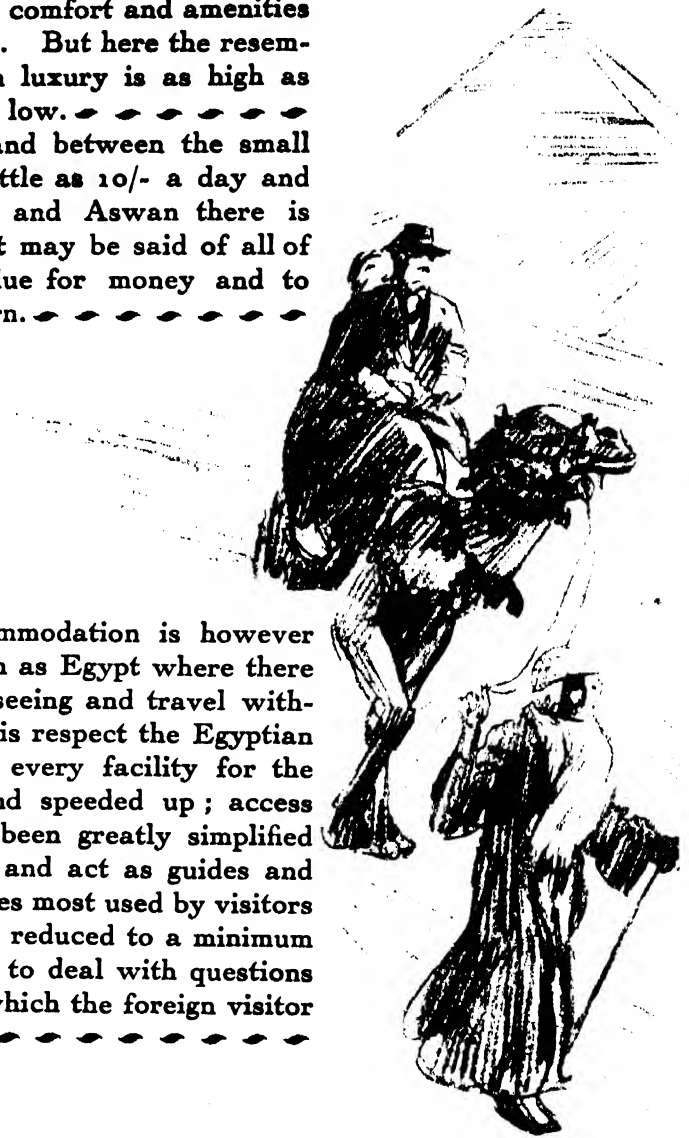
fair skins of "four little American children" were greeted by the inhabitants and she complains of the persistency with which the ladies of the party borrowed her side-saddle. ~ ~ ~ ~ ~ Since then, and thanks to the knowledge spread abroad by returning travellers of the hospitable welcome which Egypt extends to the foreign visitor, the numbers of the latter have increased with every year. ~ ~ One of the first questions the would-be visitor to Egypt asks is "How do I get there. How long will the journey take?" ~ ~ ~ ~ ~ The quickest route is, of course, that of the air. Taking Europe as a starting point the entire distance may be covered in thirty hours. There can be no doubt that air travel is destined to bring more and more visitors to Egypt and, in this connection it is perhaps not irrelevant to mention that meteorological conditions in Egypt are ideal. Private flying as well as commercial flown air routes are increasing yearly in extent and in mileage. ~ ~ ~ ~ ~



Most visitors to Egypt however still travel by sea. From a northern European port (Rotterdam, Southampton, Hamburg, Port of London, Liverpool etc.) the journey occupies from 10 to 12 days; from Marseilles, or Toulon 4 or 5 days; from Italian ports 3 or 4 days. Passengers from Great Britain, Northern Europe and America often prefer to travel overland to a French or Italian port at which they join their ship. There are direct steamship services between Egypt and America and Egyptian ports are on the route to Europe from the Far East and from Australia. ~ ~ ~ ~ ~ For travellers who prefer dry land to sea or sky there is an overland rail-route to Egypt via South Eastern Europe and the Dardanelles. An increasing number of visitors also come in their own cars either along the Coast of North Africa or else, like the rail-route, via Turkey, Syria and Palestine. ~ ~ ~ ~ ~ Another and equally important question is that of cost. Egypt has long been a rendez-vous of prominent and wealthy people. There was

indeed a time when, because of the cost and length of the journey, a holiday in Egypt could be described as a luxury reserved to the rich. But that day has passed. As regards the journey, fares during the past few years have been drastically cut down. It is now possible to travel from London to Egypt and back for as little as £. 24 : 0 : 0. — — — — — Once the visitor has landed in Egypt he will be agreeably surprised by the low cost of living. In one respect he will find himself in "a luxury country". For the standard set by wealthy visitors remains inasmuch as hotels in Egypt are accustomed to supplying the comfort and amenities of which a high charge is the expected concomitant. But here the resemblance ends. The standard of comfort and even luxury is as high as anywhere in the world but the cost is surprisingly low. — — — — — There is, of course, a great variety of hotels, and between the small establishment where the visitor can live for as little as 10/- a day and the palatial hotels in Cairo, Alexandria, Luxor and Aswan there is ample scope for selection and preferment. But it may be said of all of them that they are anxious to please, to give value for money and to create in the mind of their guest the wish to return. — — — — —

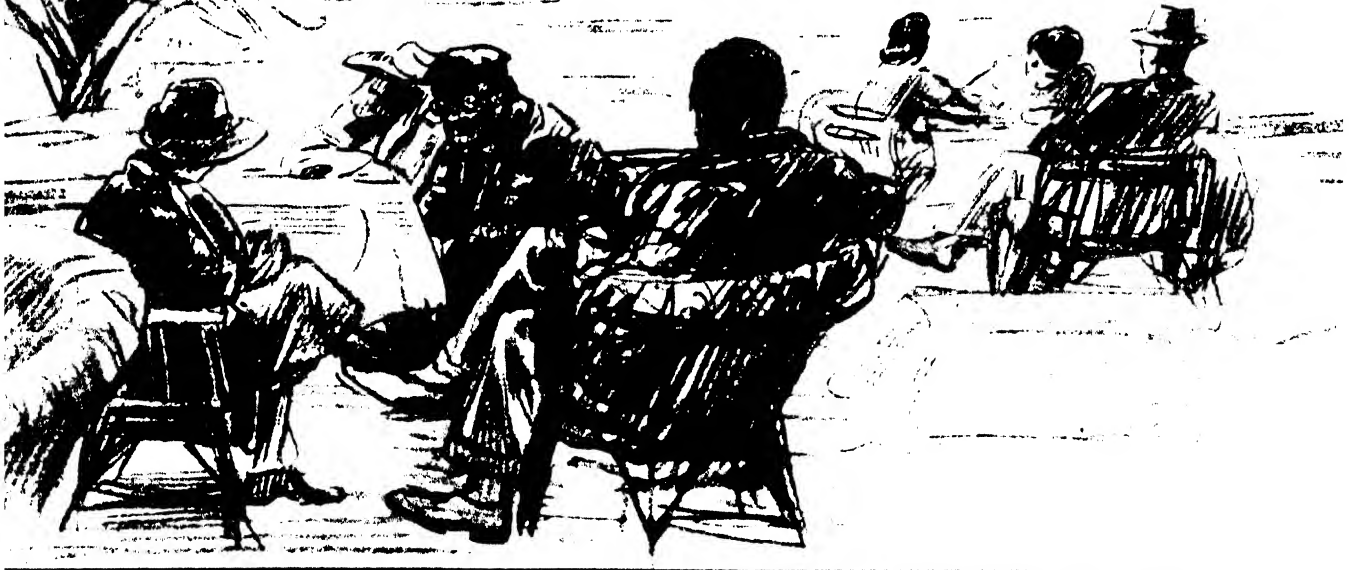
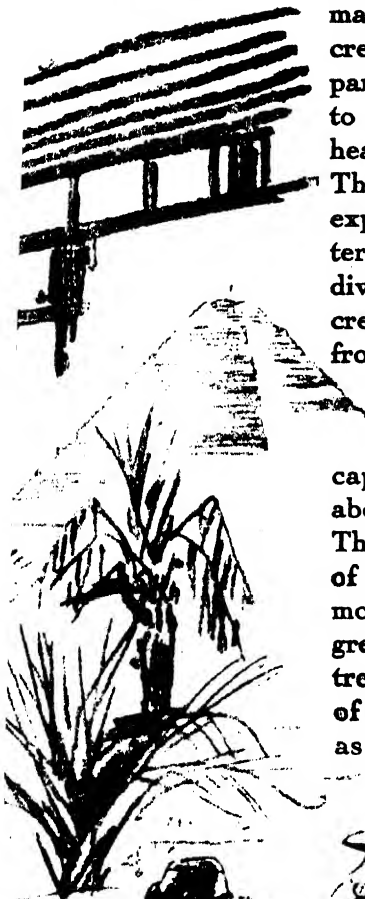
Hotel accommodation is however not the only thing to consider. In a country such as Egypt where there is much to see and do it is also essential that sightseeing and travel within the country be made inexpensive and easy. In this respect the Egyptian Government has made great efforts to provide every facility for the visitor. Train services have been multiplied and speeded up ; access to monuments and other places of interest has been greatly simplified and facilitated ; selected men have been trained and act as guides and their training has included a study of those languages most used by visitors to Egypt. Visa and customs formalities have been reduced to a minimum and a special Government office has been opened to deal with questions affecting tourism and to render every assistance which the foreign visitor may require. — — — — —



These and other similar measures taken by the Government make a considerable difference to the foreign visitor's comfort and enjoyment. In this however they would be sadly inadequate if they did not correspond to a whole-hearted desire on the part of the Egyptian people to make the visitor welcome. An official organization can do much to create and enhance efficiency; a friendly and welcoming attitude on the part of the general public can do everything to make that efficiency tell, to make the visitor feel at home, to render his stay a memory of the heart as well as a memory of the mind. — — — — —

That friendly atmosphere, that welcoming attitude find their highest expression in Egypt. Hospitality is, it is well known, an innate characteristic of her people and Egypt's situation, "where two continents divide" and where two worlds, the Ancient and the Modern meet has created among Egyptians a particular friendliness towards strangers from other lands. — — — — —

These are truisms and the handicap of truisms is that they are so obvious that no one bothers to think about them until their truth is driven home by personal experience. That personal experience has been gained by hundreds of thousands of visitors to Egypt and it has, we are confident, left them happy memories and a desire to renew them. With equal confidence an even greater number of visitors is expected. To Egypt's sunshine, to her treasures of the past, the stately flow of her mighty river and the charm of her cities, to her green fields and her silent deserts they will receive, as ever, the warmest and friendliest of welcomes. — — — — —



Mena H

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